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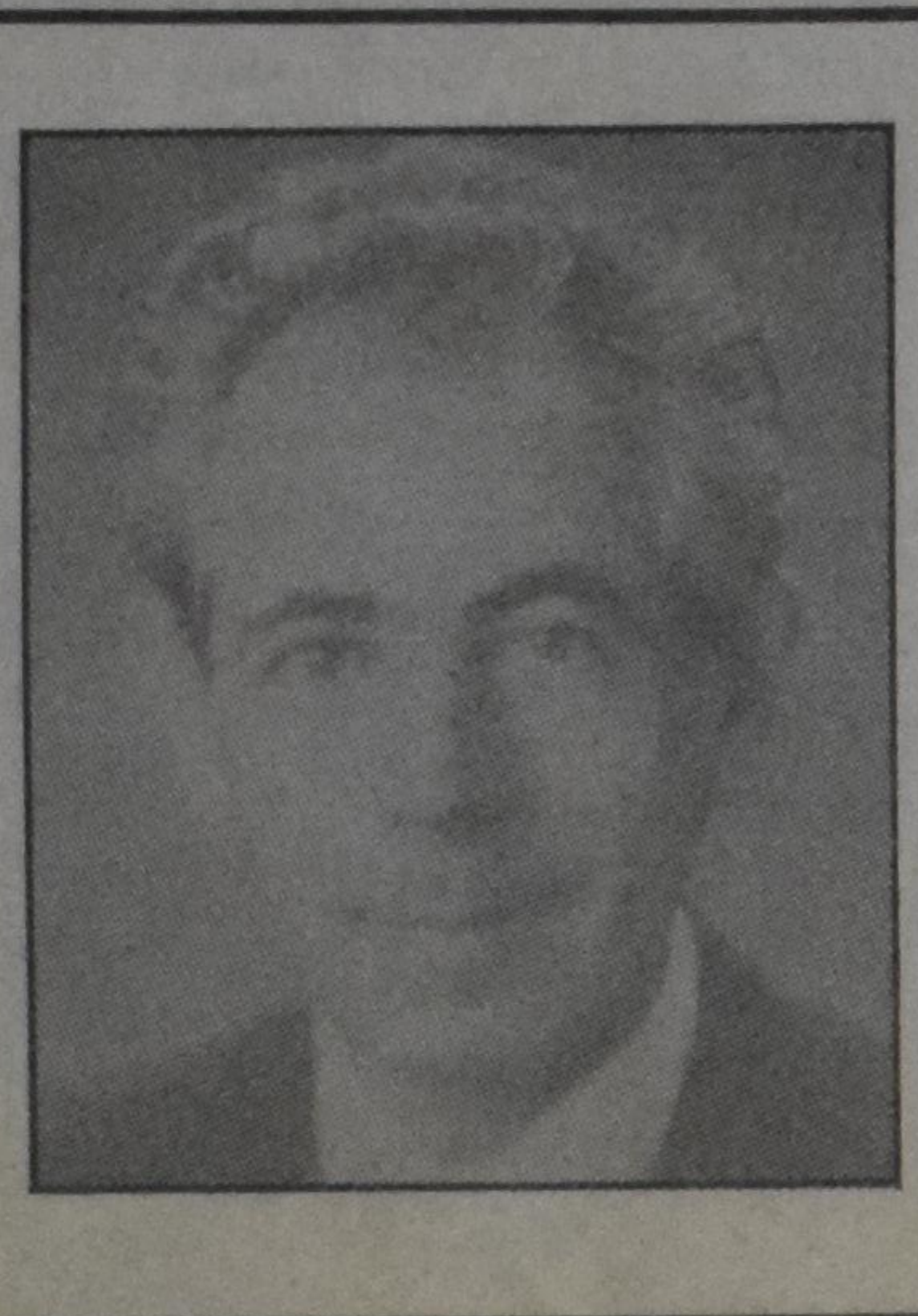
CHP caught in leadership turmoil months before fall election

Bert Witvoet

ST. CATHARINES, Ont. — At a time when other political parties in Canada are preparing for the upcoming federal election the Christian Heritage Party has been trying to sort out who its real leader is.

Charles Cavilla, who was elected CHP leader at a convention in Ottawa in November 1991, says that he is the leader. But the CHP board says that Heather Stilwell is the party's "interim leader" until a convention in 1994 chooses a new chief.

At a meeting held in London, Ont., on March 19-22, the board voted to suspend Charles Cavilla after months of conflict between him and the national office.



Charles Cavilla.

ing him with interim leader Heather Stilwell, past president of the Pro-Life Society of B.C.

When Elections Canada was told about the change of leadership it informed the CHP that it would not recognize the new leader unless Cavilla were to notify Elections Canada that he had resigned as leader of the CHP.

In a letter to the CHP dated April 8, Elections Canada's registrar of political parties F.B. Slattery wrote that notification of a change of leadership must be made by the registered leader (Charles Cavilla) as required by subsection 26(1) of the Canada Elections Act.

Cavilla, however, refused to resign and would not write a letter to Elections Canada stating that a new leader had been appointed.

Court challenge

In fact, Cavilla took the matter of his deposition to the Supreme Court of British Columbia, arguing that the board had no right to suspend a leader duly elected by CHP delegates at a leadership convention.

Cavilla was able to obtain an *ex parte* injunction preventing the CHP from saying that Cavilla was no longer the

leader and that Heather Stilwell was the new interim leader. Cavilla asked the court to order the CHP to hold a national convention in early June 1993 in southern Ontario so that the question of his leadership could be settled by delegates; and he asked the court to declare his suspension void.

On May 18 Madame Justice Dorgan lifted the injunction against the CHP and dismissed the applications for a convention in June and for declaring the dismissal of Cavilla void, saying that the court had no right to tell the party what to do. Part of the court costs were awarded to the CHP. The judge also decided that Cavilla had, in fact, resigned from the party by leaving the London, Ont., meeting of March 19-22.

Ready to lead

CHP President Robert Adams, who replaced Bill Stilwell as president after March 22 because the latter had to step down from that position to allow his wife to become interim leader, said in a news release that he welcomed the ruling "as it now clears the way for our party leader (interim) Mrs. Heather Stilwell to lead us through the election and on to the scheduled March 9-12, 1994, national convention in Vancouver, B.C."

Heather Stilwell says she is optimistic about the future and that the party will enthusiastically enter the fray of the upcoming election. "We are committed to the principles of the party," she says. She is certain that the CHP will field at least 50 candidates, the minimum number required to be able to reclaim the party's registration fee.

Stilwell also believes that Elections Canada will accept the ruling of the B.C. court and allow her to sign the candidates' nomination papers.

(For more on this story see p. 2 and editorial on p. 4)

East Timor terror continues, Indonesia remains unrepentant

Bill Fledderus, with files from *Manchester Guardian*

DILI, East Timor — Eight years ago Indonesia invaded East Timor, an island state that had never belonged to Indonesia and was about to be independent. To this day Indonesia occupies and oppresses the former Portuguese colony without shame.

Sven Bergman, one of the few journalists who have visited East Timor in the past few years, recently summarized that country's plight and told about his most recent visit in the *Manchester Guardian*.

East Timor was a Portuguese colony from the 16th century until 1975, when Portugal let go and East Timor chose to pursue independence. (The western half of the isle of Timor, a former Dutch colony, had joined Indonesia in the 1940s.)

Distinct culture

Four hundred years as a Portuguese colony had led East Timor to develop its own distinct language (called Tetum) and cultural identity; even the United Nations resolved to recognize it as an independent state.

However, an independent East Timor seemed a dangerously destabilizing influence to Indonesia (which already had problems dealing with its own hundreds of ethnic groups and languages). So on Dec. 7, 1975, Indonesia invaded, fought a ruthless three-year war and has occupied East Timor ever since. As many as 200,000 people — one third of the population — have been killed by the occupying forces of the Indonesian government.

Occupied territory

Bergman, a Swedish television journalist, says East Timor remains tightly controlled, so that foreigners are let in on a very selective basis and are tightly monitored. Soldiers are everywhere, and many of the people live in resettlement villages built by the government to accommodate internal refugees dislocated from their homes by massive military sweeps. The villages, strategically placed along the main roads for easy control of the population, consist of small, square cement-and-bamboo houses in straight lines.

Until recently, Bergman says, the West's concern about East Timor has been overshadowed by its economic ties with the Indonesian government. "On one side there is a small people of 600,000," one priest explained to Bergman, "and on the other

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Thinkbit

"He who does not teach his son a trade teaches him to steal."

An old Jewish saying

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News

Is the CHP still 'Canada's responsible alternative'? disenchanted members ask

Bert Witvoet

ST. CATHARINES, Ont. — At the March 19-22 board meeting of the Christian Heritage Party, the national board suspended Charles Cavilla of Lethbridge, Alta., as leader of the CHP and appointed Heather Stilwell of Surrey, B.C., as interim leader, until a convention in 1994 will elect a new leader.

CHP's April 1993 newsletter *Party Link*, asserts that Cavilla was suspended as leader because he tried "to get the national board to commit the sin of perjury." Bill Stilwell, past president of the party, builds his case against Cavilla in a letter to all CHP members, arguing that "Cavilla demanded that the national board grant him more power than the constitution gives to him," and that "the national board was not going to subvert the constitution by caving in to his demands." Had the national board caved in to Cavilla's demands they would have broken their oath of office and committed perjury, writes Stilwell.

"It was only with the greatest of provocation and after much debate, discussion and prayers, and even tears that the national board made the decision to suspend the leader," explains Stilwell.

The same stuff

Other CHP members are not so sure that the tears were not crocodile tears and that the dispute between Cavilla and the national board, especially between Cavilla and executive director Ed Vanwoudenberg, was not just a repeat of the same kind of behaviour on the part of the board and head office that caused a rift in CHP ranks a year and a half ago.

Peggy Humby, a Stoney Creek, Ont., businesswoman who withdrew from her CHP candidacy in the Lincoln Riding (Niagara region) after the March 19-22 meeting, shakes her head. "They have learned nothing," she says. "It's déjà vu. It's exactly the same stuff of a year and a half ago." Humby was referring to the conflict of 1991 when six of the 10 national board members quit, the whole Ontario CHP board resigned and some ridings folded.

Humby believes the problem lies with the national board and

especially with Ed Vanwoudenberg. "They want too much control," she says. Not that Cavilla is without blame, she adds. But he refused to be a puppet of the national office.

No permission

Humby was threatened with disciplinary action in a letter dated April 2, 1993, and signed by Clyde Vint, the party's national P.E.P. director, unless she apologizes and prints a retraction of charges she made in letters to other CHP members. She did not comply and her membership in the party was subsequently scrapped.

Humby was accused of taping national board proceedings without permission from the chairperson, supplying Cavilla and "a select few" with a document that suggests that party headquarters be moved to Stoney Creek, phoning Westin Bayshore Hotel in Vancouver without consulting national convention chairperson Clyde Vint and writing "an inflammatory and totally inaccurate letter" to members of the national board.

Humby explains that she wanted to tape only Cavilla's speech at the board meeting and that she did it in full view of everyone. She also says that she phoned the Vancouver hotel in her capacity as Ontario convention director to find out whether the party would lose \$10,000, as CHP head office had claimed, if they were to cancel their plans to hold a convention there in 1994. She was told No because there had been no formal agreement.

A matter of dishonesty

"They lied to us," says Carl Buys, president of the Lincoln Riding. "I'm disappointed in all this."

Humby agrees with Buys that the head office lied to the Ontario board and to Cavilla when they asked for an early convention to solve the leadership crisis. Party members were told that the CHP could not back out of the Vancouver agreement. CHP has in the meantime signed a contract with the Vancouver hotel, C.C. has learned, and is now bound to honour it.

The choice of this particular hotel has raised a few eyebrows as well. "Who ever dreamed up the idea of a CHP convention in the most expen-

sive resort hotel complex in Vancouver, B.C.?" asks CHP member Jim Christian of Halifax. "Who can afford that? Certainly not most CHPers I know."

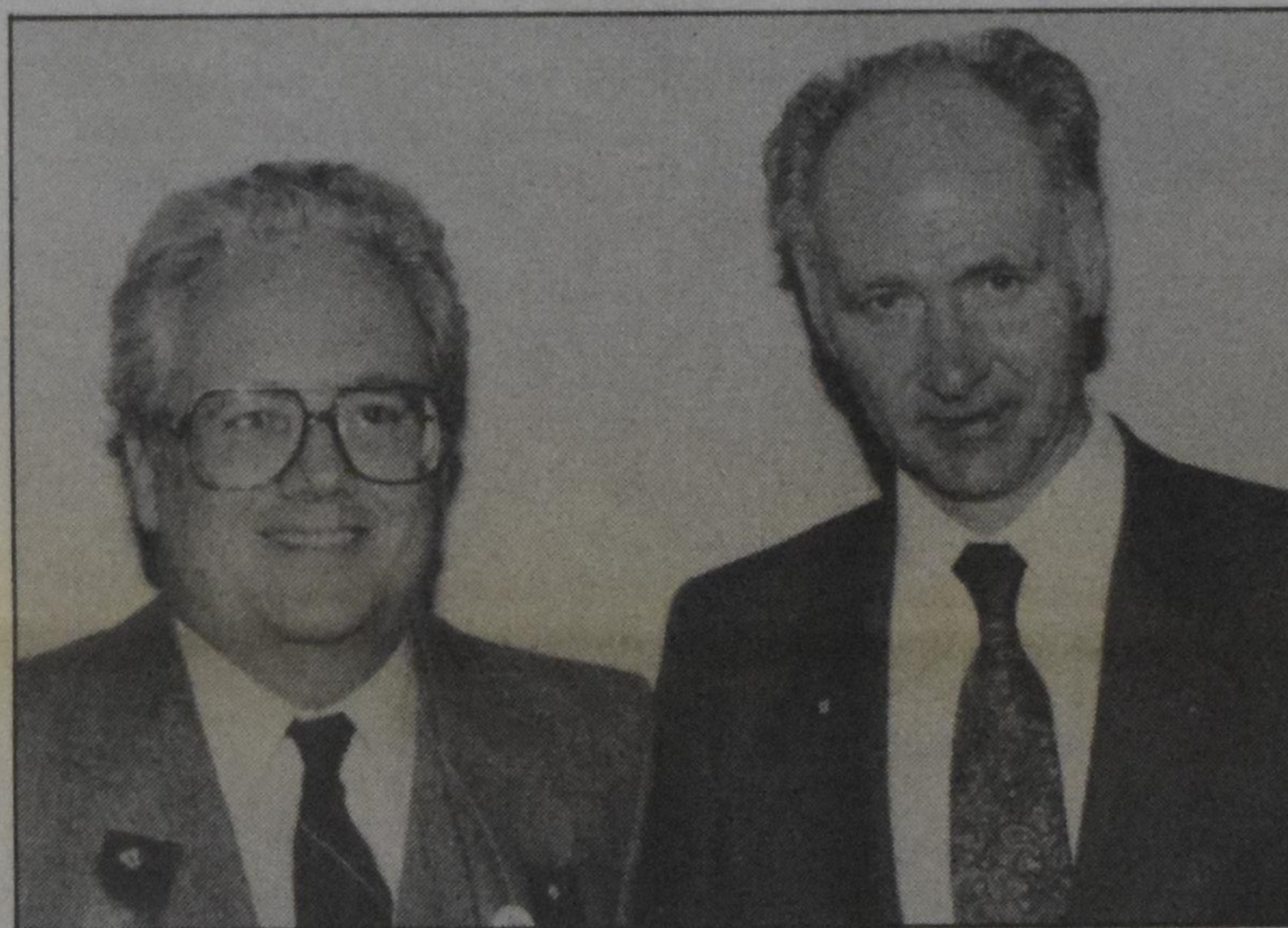
Worked hard

In a letter to all Lincoln Riding CHP members, Buys explained that some of the reasons given by the board for the suspension of Cavilla were "unwillingness to work full time, violating board decisions and being found incapable to lead and unite this national

to say, this was lacking in many ways in the last few months."

Winters believes that the board should have paid all expenses for Cavilla, even if Cavilla's need for privacy when on the road cost the party extra expense. According to his letter, the Ontario board, in order to defuse a critical situation, agreed to cover costs for Cavilla which the national board refused to pay.

In the same letter Winters writes that he "strongly reject[s] the board's attack on



Bill Stilwell (l.) and Ed Vanwoudenberg

PHOTO: C.C. ARCHIVES

party."

Cavilla, on the other hand, felt "that the constitution is vague on responsibilities, that he inherited problems encountered in 1991, and that the leader's responsibilities were being progressively eroded," wrote Buys.

Buys, who lives in Beamsville, Ont., says he is "ticked off at the national board for suspending Cavilla. I have worked so hard the last few years," he adds. "I have a funny feeling the party will fold."

Shaken to the roots

Stan Winters, chairperson of the Ontario board, wrote a letter to all Ontario ridings on April 26 in which he expressed his disappointment with the London meeting. "Needless to say it was a meeting that shook the party to the very roots," he wrote.

Winters, who believes strongly that Canada needs the CHP, said in the letter, "We must learn to deal with one another in Christian love. Sad

the persons of Peggy Humby and John Snieder" and says that they should not have been subjected to disciplinary action.

No hallelujah, please

Former Nova Scotia provincial president Jim Christian is also deeply disturbed with developments within the CHP. In an April 23, 1993, letter to Heather Stilwell he wrote: "When I read the *Party Link*, I could easily visualize what went on at the March 19-22 meetings. My suspicions were confirmed when I phoned someone who was present there. There are certain people who are so determined to control the party that they would rather kill it than lose their sanctimonious, tight-fisted control. The derogatory words in the *Link* aimed at Mr. Cavilla are of the same 'Christian' spirit that shouted 'Hallelujah!!' when six committed CHP board members were forced out of the party on August 16, 1991. The same spirit as the old bishop overseeing medieval Inquisition trials."

Jim Christian resigned as provincial president a year and a half ago when he heard someone shout "Hallelujah" during a conference call in response to six board members leaving. But he is still a CHP member because he believes in the principles of the party.

Christian, who works in communications for the Coastguard in Halifax, became involved in the CHP because of his strong pro-life beliefs. "I really grieve," he says. "I want the CHP to go forward. But for the CHP to go forward the present personalities controlling the party should either change or move on," he says.

Christian, like others, was willing to talk to C.C. because he believes it is unfair that the national board has controlled the information sent out to CHP members and that Cavilla has had no voice. "They [the national board] do not allow a point of view that varies the least little bit with their own interpretation," says Christian.

Strong feelings

National party organizer Bob Tremblett from St. Philips, Newfoundland, comes at it from a somewhat different angle. Not willing to break with the party line because of his full-time involvement with CHP, he nevertheless admits that there were faults at both sides in the recent dispute between Cavilla and the board. "There are strong feelings on both sides," he says. "Neither side will give in." He feels disappointed, he says, when the party spends so much time with internal problems while the need to present an alternative party in Canada is so great.

"The CHP has so much potential," Tremblett says. He is optimistic that the "grassroots" will have an opportunity to speak at the 1994 convention. "The grassroots are sincere and will show up at the convention and deal with this matter," he says.

Tremblett is also optimistic about the upcoming elections. "The people in the national board are hardworking. We may not always agree with what they do but they act out of concern for the principles of the party," he says.

It's human nature that often gets in the way, he admits.

Comment

PRESSREVIEW



Carl D. Tuyl

The anti-Tory flood has swept the Nova Scotia Conservatives out to sea. Dr. John Savage will become the fourth Liberal premier in the Atlantic region. Like the sun, the red Liberal banner rises in the East. The NDP came in like an injured marathon runner on crutches with three of the 52 seats. With all those red-blooded Liberals in power there it is surprising that the federal government is still considering building the bridge to P.E.I. That thing, if ever built, will be on the instalment plan: \$42 million a year for 35 years. And that's without calculating inflation.

★ ★ ★

The feds also continue to pour money into the Hibernia project. Some sceptics maintain that there is more money going into that venture than there ever will be gained from it. Throwing sand into the wind, they call investing in

Hibernia.

★ ★ ★

Meanwhile back on Parliament Hill the House was burning midnight oil like a hockey game in triple overtime. The government was determined to pass the NAFTA legislation even though the opposition, half in trance from fatigue, turned the heat on high. The bill will pass, of course, but a lot of negotiations will have to take place before the market block will become a reality. The proposed trade agreement is getting a rough ride in the U.S. legislature. But with the Canadian bill passed in Ottawa the camel has his nose in the tent.

★ ★ ★

Ms. Campbell soldiers on, visiting delegates and trying to keep placing her foot in the orifice for food intake. The brightness of her star is fading. Our next prime minister will appear on the political firmament not because of brilliance, but simply by reason of the number of delegates who voted for him or her.

★ ★ ★

Cartographers do not suffer from lack of employment. Maps all over the world are changing like traffic lights at a busy corner. Yes, also the map of Canada. Monsieur himself went to Baffin Island to sign a document that will create a new Northern Canadian Territory: Nunavut. Welcome, we say, to Nunavut. I want to subscribe to whatever newspaper will be published there. *The Nunavut Nurturer?*

★ ★ ★

While Quebec is carefully considering the possibility of bilingual signs, there is no such worry in Hong Kong. A dentist there advertises: "Teeth extracted by the latest Methodists."

★ ★ ★

The prize for political courage goes this week to Manitoba MP Felix Holtmann. Felix commented that the relationship between the Mulroney government and lobbyists was as tender as a mother's love. It is no great revelation, of course: how else did you think the international drug manufacturers danced that patent extension bill through parliament? Felix's chances for political advancement are now as slim as the chances for a tomato plant in a sea of slugs.

★ ★ ★

Turning our attention to the international scene we see Mrs. Ironside Thatcher square off with England's pokerfaced prime minister over European unity. Following the referendum in Denmark, the Brits are now the last holdout on Maastricht. It always takes them a little longer; politics are, for the English, like high tea. You can't hurry the process.

★ ★ ★

Political solutions to the situation in the former Yugoslavia are also hard to

come by. The new U.N. proposal of safe enclaves for Muslims is being rejected even by those Muslims themselves. And in case you thought that both Iran and Iraq would have their fill of war for the next century, you are mistaken. Iranian warplanes went on a bombing sortie deep in Iraq territory. When will they ever learn?

★ ★ ★

There were elections in Cambodia. Counting the votes will take a couple of weeks, probably; but the fact there was an election at all was a political miracle for which the U.N. can take credit. There is a 200-person Canadian Forces contingent in Cambodia.

★ ★ ★

The president of Guatemala must have failed Political Science 101. He fired the country's Supreme Court, sent its legislators home and locked up everybody who does not agree with him.

★ ★ ★

And in our potential trade-partner country, Mexico, a cardinal wandered into the hail of bullets fired by who-knows-who at the airport of Guadalajara where the Pope is planning a visit later this year. Perhaps he should wear a camouflage uniform instead of his customary white cassock.

★ ★ ★

The American embassy in Ottawa has a new occupant: former Michigan governor Blanchard, a longtime friend of President Clinton. Friends-first politics is universal.

★ ★ ★

United Nations researchers are looking for a country that treats its women as well as its men, and so far they have been unsuccessful.

★ ★ ★

The war between international telephone companies is as complicated as the murderous disputes in Yugoslavia. Entire-page ads tell us how to save money, with mysterious operations on your dial involving turning more digits than would fit on one of those print T-shirts.

★ ★ ★

Your correspondent, a typical A-personality — survivor of two heart attacks, semi-workaholic, Calvinistic ambitious achiever, deadline lover — has been invited to offer a workshop on the prevention of stress. In the words of Ms. Campbell: "Ain't that a hoot?" I'll let you know how it goes.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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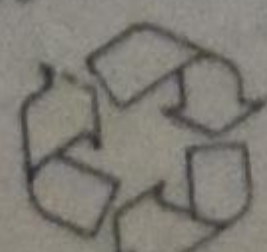
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Editorial

The CHP is going nowhere fast

It seems that the Christian Heritage Party is continuing to shoot itself in the foot, as the latest kerfuffle over who the real leader of the CHP is tears at the already flimsy fabric of a struggling party.

Almost two years ago the party was embroiled in a controversy that ended in the resignation of six national board members and the entire Ontario provincial board. Today, less than six months before the next federal election, the party is spending precious time patching up the cracks and holes left by a power struggle between the national office in Surrey, B.C., and the duly elected leader Charles Cavilla from Lethbridge, Alta.

It is highly regrettable that an attempt to show the relevance of the Christian faith in an important and troubled area like Canadian politics is being thoroughly discredited by a group of political amateurs and fearful autocrats who are determined, it seems, to run the CHP into the ground.

If there ever was a time that Christians have a message to bring to society it is now. This is a time of cynical pragmatism and silly leadership cults. This is a time when the economy is faltering and any work ethic or standard of morality is pushed aside by an obsession with rights and pleasures. This is a time when the gap between rich and poor, the employed and the unemployed is growing wider. This is a time when the unborn and the environment cry out for protection. What better time than now to offer the Canadian public a cup of wise, balanced and principled politics in the name of Christ?

The wrong person

Why is the CHP wasting these opportunities? Much of the blame for the party's failure to act out of the Spirit of Christ has to be laid at the feet of CHP's headquarters and its executive director, Ed Vanwoudenberg. Vanwoudenberg may not be party leader anymore but few people doubt that as CHP's director it is he who pulls most of the strings. Past president Bill Stilwell is considered a close second when it comes to wanting to run the CHP show. It is thought that he will be able to continue to do so through his wife Heather, who is now the interim leader.

Scores of former supporters and leaders admit that Vanwoudenberg is the wrong person for directing a Christian political party. Those who have seen him at work as leader and executive director of the CHP are almost unanimous in saying that he is obsessed with power and control; he simply does not know the meaning of trust in community. "Have you ever seen Ed lead a national board meeting?" one former national board member asked during an interview with C.C. "It's frightening. You have never seen a person control a meeting like he does."

An all-time low

It has become evident that Vanwoudenberg's distrust of others was a key factor in the dispute between the national board and CHP leader Charles Cavilla. Cavilla was held on a short leash and not allowed even to arrange his own flights. And even though he was the party leader, he was not allowed to issue his own press releases but had to pass them through head office.

It was obvious that Vanwoudenberg and Cavilla were not getting along. In a letter to Bill Stilwell dated February 25, 1993, Charles Cavilla writes, "Dear Bill, I regret to have to inform you that the communication with the executive director, Mr. Ed Vanwoudenberg, has now reached an all-time low and our working relationship has all but collapsed."

Although Cavilla was becoming less useful to the party for his unwillingness to work full-time and annoying to the board for his insistence on staying in hotels rather than at

members' homes, he was not always consulted on important matters. He also felt coerced when he had to appear on the same platform with former B.C. premier Bill VanderZalm, courtesy of the B.C. arm of CHP. When he was still leader of the party he had to find out through the ballots sent in the mail to all members that Heather Stilwell was being considered for the position of deputy leader.

Highly elevated and very insecure

Vanwoudenberg and several other CHP leaders are people who are not comfortable in the grey areas of life. Anything that looks grey is painted black so that their own grey looks white by comparison.

The April 1993 *Link* newsletter to party members reeks of self-righteousness as Stilwell and others paint Cavilla as a villain who wanted the board to commit "the sin of perjury." All Cavilla was doing was asking for greater responsibility as party leader, which may or may not have been in accordance with the party's constitution, which according to some CHP members "has more holes than Swiss cheese."

In a letter of resignation dated August 1991, three CHP board members accused the CHP leadership of having elevated itself "to an organization which equates itself with the will of God and condemns other endeavours by Christians as misguided and disobedient."

It is hard to watch the name of Christ and of the Christian community being dragged through the grime by authoritarian bunglers. What kind of Christian alternative can the CHP offer the Canadian electorate when it continues to show itself to be intolerant of people with initiative and unwilling to allow the grassroots significant input on such weighty matters as deposing a leader. **BW**

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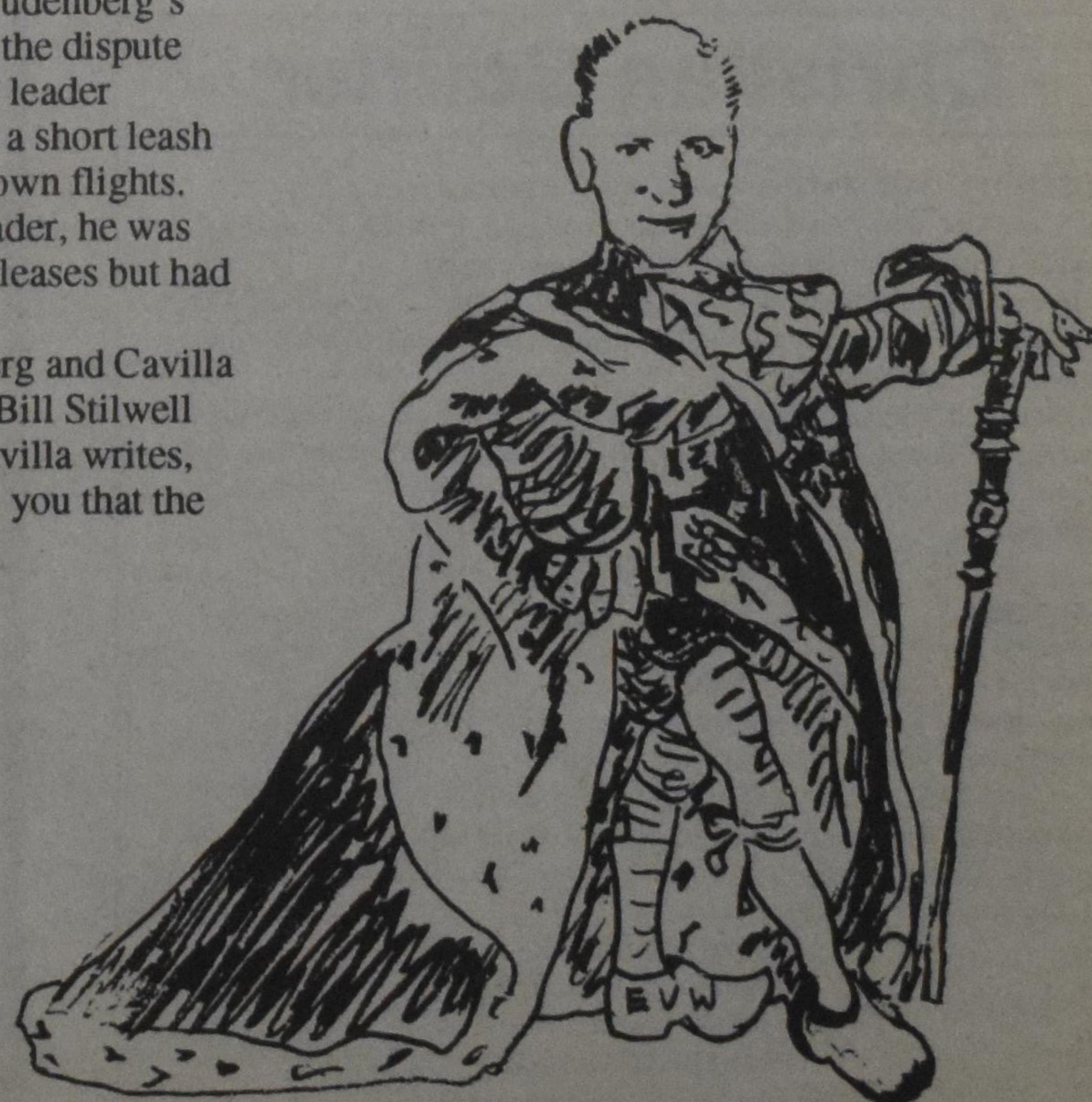
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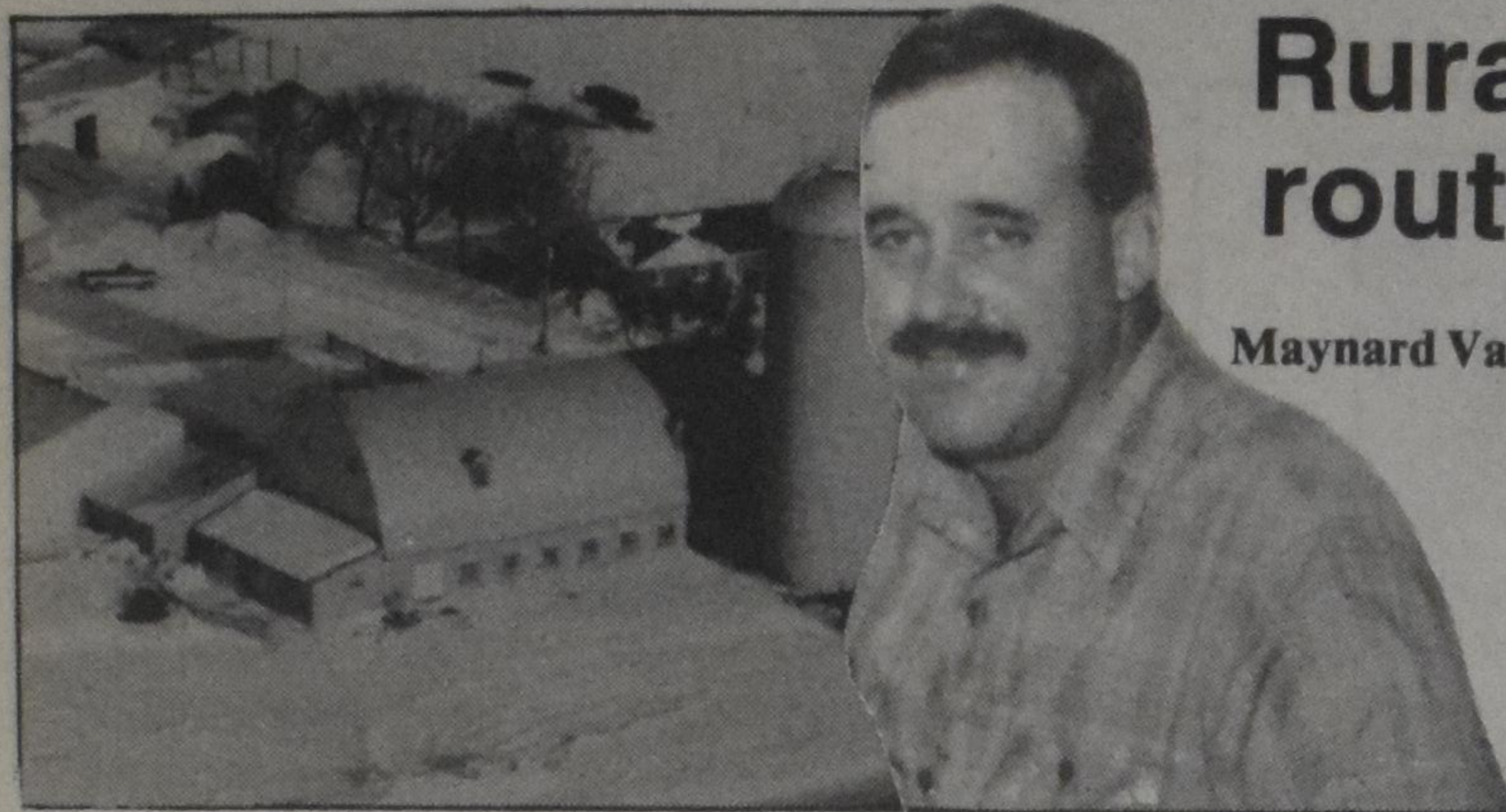
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Le CHP, c'est moi!

Agriculture/Longer Letter



Rural routes

Maynard Vander Galien

Natural farm products superior

"Hold the mayo," says Toronto dietitian and health columnist Sheila Murphy in her recent health column. Mayonnaise, margarine and butter have the same 100 calories and 11 grams of fat per tablespoon. Butter gets spread in very small quantities, whereas mayonnaise gets added by the tablespoon and quarter cup! So if you're watching your fat, watch you mayo.

Bill Sherwood, who is the CEO of the Dairy Bureau of Canada, has been travelling across Canada with good messages about milk products which reverse the popular theory that milk fat is bad. Fats in milk protect the lining of our stomachs from their own secretions, thus cutting down on ulcers, according to research at the University of Tennessee Medical School.

Milk drinkers and butter eaters may be less prone to heart attacks, according to a five-year British study of 2,500 middle-aged men. Those who drink just a pint of milk a day were eight times less likely to have a heart attack than those who drank no milk at all. Butter eaters had half as many heart attacks as those who switched to margarine during the five-year period.

Margarine may be deadlier than butter

And a study conducted by the Harvard School of Public Health says four teaspoons of margarine a day can cause a 70 percent risk in heart disease for women. The study provides the most compelling evidence to date that *trans isomers* — artificial fats formed when liquid vegetable oils are processed to make margarine and vegetable shortening — are no more healthful, and maybe less healthful, than natural animal fats such as butter.

The study looked at the eating habits of 90,000 nurses. The study examined intake of margarine, beef, pork, lamb, cookies, biscuits and white bread. It found that women who ate four or more teaspoons of margarine a day were at a significantly higher risk of getting heart disease. In a surprising finding, the study found that beef, pork or lamb as a main dish did not seem to increase the risk of heart disease. The researchers did find that consumption of cookies and white bread, which often contain partially hydrogenated fats, were associated with an increased risk of heart disease.

Dr. W. Gifford-Jones, writing in the April 24 issue of *The Financial Post*, says, "For years, I've been argued that consumers were being duped by multinational companies into purchasing synthetic fats rather than dairy products. Now new evidence reveals that yesterday's cholesterol truths are becoming the fables of today."

Dr. Gifford-Jones concludes the article: "Dr. Thomas Anderson, a nutritional ecologist in British Columbia, says consumers are being duped by big companies who produce substitutes, the vegetable oils and margarines that he labels the 'trick fats.' The manufacturing process produces trans fatty acids that have been linked to heart disease and other degenerative conditions."

Gifford-Jones continues: "Anderson asserts that all the increase in fat consumption since the Second World War has been in processed vegetable fats. This increase, along with increased sugar (sucrose) consumption, has contributed to heart attacks, he says.

"Natural farm products are superior to processed factory foods. Studies show that children raised on animal fats have better learning ability than those eating polyunsaturated margarine. Incomplete brain development can result from essential acid deficiency when women follow a completely vegetarian diet during pregnancy, when the diet includes margarine and other processed vegetable fats," says Dr. Anderson.

There you have it from the experts. And a reminder: June is dairy month!

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.) and writes weekly columns for county newspapers.

The entrepreneurial spirit needs help from the communal spirit

Our post-war immigrant community is now into the second and third generation of new Canadians, and, unlike the early days, many have ventured into a business of their own rather than work for someone else.

Some have done so because of their entrepreneurial spirit; others because their regular but meagre pay cheques failed to cover all their basic needs; again others because they couldn't find employment in their field.

The recession has affected all of us. Some have lost their job because of it; others have been offered early retirement. "A man's home is his castle" becomes a permanent reality to an often menopausal wife who is just starting to enjoy some freedom as the children have spread their wings. Fortunate is the woman whose spouse has a multitude of hobbies and practises them, especially if one of them is in the culinary arts!

Those of us who (along with the bank) own our own business are experiencing the economic recession on a daily basis. Many are teetering on the brink of survival, barely eking out an existence and plugging away at making ends meet. There are no company pension plans, dental plans or paid vaca-

people in the Burlington area who are compiling a Christian business directory, which we hope will prove beneficial to all concerned.

On a personal level, we are experiencing the effects of being Christians in catering, which is our line of work. Sunday is a very popular day for entertaining and hosting events, two of the most prominent being christenings and anniversary celebrations. It's not easy to turn down business when one needs it so badly.

We are also up against established halls who contract exclusive caterers so that the client has a choice of only those chosen by the hall. We do not qualify to be on the list as we are not available on Sundays. Caterers with their own halls have an edge on us for obvious reasons.

Last but not least, we're being squeezed by our beloved ladies' auxiliaries, who do such a wonderful job and without whose dedication and hard work our schools would lack much essential equipment. We support them wholeheartedly and often help out with products bought wholesale. Many would-be clients solicit their services since they are cheaper. Could that be because they have no overhead such as



PHOTO: BERT WITVOET

Minnie and Jerry Meyer operate Choice Cuisine, catering and delicatessen, in Burlington, Ont.

tions for the self-employed.

What are we as communion of saints doing in this time of economic recession to help alleviate our brother's burden? When we are in need of a service do we look to our own?

We have among us accountants, bookkeepers, bakers, carpenters, printers, landscapers, lawn irrigators, electricians, mechanics, plumbers, lawyers, florists, realtors, to name just a few. I don't think one should patronize a business out of pity, but if the product, price and service is competitive, one should consider it (Galatians 6:10).

The demands are many as we all try to support the church, school, plus a host of other worthwhile causes.

A bouquet to several enterprising

rent, utilities, insurance, hydro, gas, labour costs, benefits, advertising, yellow pages, business taxes, realty taxes, vendors permit, etc. to pay and do not charge the dreaded GST and PST?

As my life and business partner juggles the books with a frown on his brow, I wonder which strategies he's planning next. Some nights he tosses and turns and mutters under his breath. No doubt he's in conversation with his friendly but unyielding bank manager.

As I look outside and see the ravages winter has left on the window pane, one thought comes to mind: Are there any Christian window cleaners out there?

Minnie Meyer
Burlington, Ont.

Family

My three-quarters kidneys

Jac Geuzebroek

This is not a story about me or my state of health as a kidney dialysis patient. It is a story about some young men whom I baptized as adults in the Keizersgracht Kerk in Amsterdam.

Those young men and I met for the first time during a chapel service in one of the big city hospitals. They were long-term patients in the kidney ward and they never went to church. That is, they never did until a Salvation Army officer arrived as a fellow patient in their ward.

As music director of the Salvation Army Band in Amsterdam the man had arrived not long before from London, England. And now he was here as one of many fellow sufferers in that ward.

Sunday came and because all the patients were mobile, the Salvation Army man announced, "I'm going to church and I challenge every one of you to come along!" And so it happened that that afternoon I as the chaplain welcomed a whole lot of unknown guests who walked into the hospital chapel.

It was very clear that for most of them a church service was a new experience. So the next day I paid them all — 20 or so of them — a visit in their ward.

Let's discuss this

Their reactions to my visit as a chaplain were forthright. One man said about the service the day before: "The thing is, it's all rather unfair: you talk all the time and nobody can say a word back!" I had to acknowledge that he had a point. I then suggested that perhaps we could organize a discussion time. There seemed to be great enthusiasm for the idea so it was agreed we would meet right after the next service.

While we were deciding this a man made a comment I have never forgotten. He was a communist "cell builder" among the workers in Amsterdam's harbour and he said (with more sensitivity than many long-time church members), "I am very much in favour of such meetings. Not because what happens in those services is of any interest to me. But for a mini-

ster this must be the most holy thing — to preach the 'Word of God,' as he calls it. So it must tear his soul apart when right after that a bunch of guys like us start tearing that preaching to pieces." (I could have hugged that fellow!)

So we launched our discussion sessions the following week. And open, frank and respectful discussions they were. It was again during one of those sessions that my communist friend surprised me. "You know, Reverend," he said, "I have a young son and he's the apple of my eye. If something were to happen to him..., would he go to heaven?"

"I don't know the answer to that," I replied. "God is a God of endless mercy, especially when it comes to little children, that's what I do know. But if you want to be sure you have to do one thing."

"Yes," he answered, "I'll have to have him baptized." And then the man floored me with his next statement: "But first I have to become a believer myself." And he did.

Thirsting for righteousness

As the kidney patients in our group began to go home and our group shrank, I began giving personal instruction to the remaining patients. There were two young fellows left who had both undergone kidney surgery. How much of their kidneys each had lost, I don't know; but it was quite a bit. That's why I called them my "Three-Quarters Kidneys" — never knowing that much later in life I myself would lose three-fourths of my own kidneys!

These young men were unswervingly faithful and eager students. Every Tuesday at 8 p.m. they showed up at the "parsonage." The first winter we studied the *Heidelberg Catechism*. After that, the other Reformed confessions. And then I asked, "What about it? Are you ready to profess your faith?"

But they shook their heads. "No, we want to know more about the church first." So we studied church history! And then missions. On and on we went for two years, winter and summer.



Small Talk

by Alice Los

Loose tent pegs

One again I find myself packing to move to another place. My husband and I have sold the very first house we ever owned. Happily, it remains in the family and we'll be back to visit. When that happens I'll sneak into my favourite corner of the sunroom and take in the sweeping view of fields and trees again. I'll check on the young saplings in the yard and see if the birds still come to bathe in the tiny pond.

But now, it's time to say goodbye. I'll miss more than just the view and the house, which feels so comfortable. I'll miss having the beautiful city of Ottawa nearby. I'll miss the Gatineau hills. And I'll miss the somewhat scruffy Eastern Ontario landscape which I've come to appreciate so much these last 10 years.

Our new home is small compared to this one, but that's what we wanted. Its yard is much, much smaller than the country acre we have here; but that is also good. Our combined muscle power is no longer what it used to be and mowing, clipping and weeding have lost some of their appeal.

The new house, incidentally, is in another corner of the province close to where a good part of the second and third generation of our family resides. I'm looking forward to having so many of our brood within hailing distance. (And yes, they assure me they like that too, and I trust them to speak the truth in love!) Yet a smaller part of the family is staying behind, which means we'll keep a beaten path from there to here with another stop somewhere in the middle.

Permanence versus mobility

I've often looked with something like envy at people who have lived all their lives in one place. They *know* their town or village or even their city and its people. They know where their neighbour is coming from when he obstinately opposes a by-law at town council. They know their auto mechanic at the corner garage by name and background and when they walk the streets of their neighbourhood it feels like an old sweater moulded to their ease of movement. Save for the first 20 years of my life, I have never known such a firm, sure footing anywhere. I've come and gone again with my preacher husband. Still, such mobility has its own rewards! There's the pleasure of having friends in many places.

There's the challenge of starting all over again. There's another town to explore. What will it have to offer? Will it perhaps need a hand here or there which I could offer in return?

I already like the looks of this particular new town. Will I come to like its atmosphere, its way of life? As always, there's a church of which I will be a member. This means I will have family there, the family of God. That's a comforting thought. Of course, part of that same family stays behind and I will remember it with love.

As for my apparent lack of roots, I am reminded that, really, my earthly tent should not be pegged too tightly anywhere, ever.

Alice Los is in transit between Inkerman, Ont., and Listowel, Ont., and will have begun settling into the latter by June 9.

But the day finally came when I did baptize my Three-Quarters Kidneys, after which they each joyfully and eagerly professed their faith in Jesus Christ.

Jac Geuzebroek is a retired Christian Reformed pastor who lives in Whitby, Ont.

**Send your questions to
Peter and Marja**

Confidentiality is assured.

Health

B.C. institute questions hospital waiting lists

Survey reveals 'two health care systems'

OTTAWA (TFI) — The Fraser Institute, a conservative think-tank and research centre in Vancouver, has just released the results of the first comprehensive measurements ever made in Canada of hospital waiting lists in all 10 provinces. The measurements of hospital waiting lists are a result of information provided by 2,147 physicians in a survey

— and represents an attempt to measure the extent of health care rationing in the different provinces. The data provide the possibility for comparing and contrasting the access that Canadians living in different areas of the country have to the most commonly performed surgical procedures.

In commenting on the results of the survey at a press

various provinces."

No uniform standard

One point clearly emerges from the data: Canada's 10 provinces do not have a uniform standard of access to surgical procedures. In Prince Edward Island, the province with the longest average waiting times, patients wait an average of 14.6 weeks for surgi-

cal procedures, compared with the province with the shortest average waiting times, Ontario, where patients wait an average of 5.9 weeks for treatment.

Between the provinces there is also wide variability in access to the types of surgeries for which waiting lists are most

frequent, such as reconstructive plastic surgery, orthopaedics (including hip replacement) and eye surgery (including cataract removal).

The survey also measured the waiting time for appointments to see specialists. There was much less variation between the provinces in this category; five weeks is the standard waiting time. Orthopaedic surgeons appear to have the longest average waiting times overall, while eye specialists in PEI have the longest waiting times of any particular specialty in any province.

Money makes the difference

A preliminary examination of the time patients wait in different parts of the country compared with the amount spent by government on health care in those provinces suggests that there are basically two systems of health care in Canada. One is typified by the experience in B.C., Alberta, Saskatchewan, Manitoba and Ontario; and the other by the experience else-

undertaken during the latter part of 1992. The results published by the independent research organization show that some 177,000 Canadians are waiting for surgical procedures.

The survey is the third conducted by The Fraser Institute — the first one dealt with only British Columbia, the second with a sample of five provinces

conference in Ottawa, Dr. Michael Walker, executive director of the Fraser Institute, noted that "this should be a very useful set of measurements to give Canadians better understanding of how their national health care system is working, and it raises some awkward questions about comparative performance in the

Total expected waiting time (in weeks) from G.P.'s referral to treatment

Treatment	B.C.	AB	SASK	MAN	ON	QUE	N.B.	NFLD	N.S.	P.E.I.
Plastic Surgery	20.9	16.8	23.0	20.9	12.5	15.0	26.9	85.6	26.2	—
Gynecology	12.8	13.7	14.2	20.6	10.5	15.4	33.0	9.2	17.9	29.7
Ophthalmology	17.2	11.4	32.4	30.7	20.2	21.8	26.7	10.5	25.3	53.9
Otolaryngology	10.2	20.0	6.4	12.4	10.4	10.3	14.4	27.0	25.4	9.7
General Surgery	12.4	7.3	9.9	9.6	6.7	9.1	7.6	18.8	9.5	13.0
Neurosurgery	14.2	22.3	9.2	19.3	18.1	33.1	6.6	—	10.6	—
Orthopaedic	30.1	20.1	24.6	40.2	21.8	21.2	25.1	26.1	28.1	35.8
Cardiology*	19.8	24.1	23.3	13	13.2	51.9	23.0	25.0	18.0	—
Urology	10.9	12.6	7.1	9.1	6.3	10.0	8.3	9.8	9.3	2.0
Internal Medicine	18.4	7.4	9.1	8.2	10.8	8.2	12.6	17.0	9.4	13.3
Weighted Average	16.1	12.6	12.8	16.8	11.5	16.3	16.5	18.0	15.5	21.2

*Elective surgery.

Source: Joanna Miyake and Michael Walker, *Waiting Your Turn: Hospital Waiting Lists in Canada*, The Fraser Institute, 1993

New legislation to deter smoking by young people

OTTAWA (Canadian Scene) — Benoit Bouchard, Minister of National Health and Welfare, tabled legislation earlier this spring which will give the federal government an effective instrument to further dissuade children and young teens from becoming smokers.

The Sale of Tobacco to Young Persons Act will replace the outdated Tobacco Restraint Act. When approved, the new act will raise the legal age for buying tobacco products, remove tobacco vending machines from most public places and increase the penalties for selling tobacco to minors.

Highlights of the act are: the legal age of purchase of tobacco products will be raised from 16 to 18 years; the location of tobacco vending machines will be restricted to premises licensed to sell alcoholic beverages; the penalties for selling tobacco to minors will be increased from a maximum \$100 to a new maximum of \$50,000; and the Minister of National Health and Welfare will be responsible for enforcement of the act.

Health Digest

Marian Van Til, column editor

Smoking can increase chance of leukemia

WASHINGTON, D.C. — The *Archives of Internal Medicine* reported in February that smoking appears to increase by as much as 30 percent the risk of contracting certain kinds of leukemia. In the U.S. it is estimated that smoking may cause 3,600 cases of adult leukemia each year. The conclusion regarding the smoking/leukemia link was formed from analysing of 15 different studies.

Shellfish healthier than you may have thought

BERKELEY, Calif. — The University of California at Berkeley "Wellness Letter" for this month reports that "despite shellfish's reputation as a high-cholesterol food, many types — notably crab, scallops, mussels, clams and lobster — are actually slightly lower in cholesterol than chicken or beef."

Though shrimp and crayfish ("rock lobster") have about twice as much cholesterol as meat, they contain less fat than meat, "and their fat is largely unsaturated and includes heart-healthy omega-3 fatty acids," says the "Wellness Letter."

Wooden cutting boards stamp out bacteria

MADISON, Wisc. — Two microbiologists at the University of Wisconsin in Madison have discovered that, contrary to expectations, wooden cutting boards are more sanitary than plastic ones and are especially good for cutting raw meats.

The researchers contaminated nine kinds of cutting boards with salmonella and other bacteria that cause food poisoning. Instead of sustaining the bacteria the wood actually killed them, and on some boards the bacteria died within three minutes!

When left overnight the wooden boards were bacteria-free in the morning but the plastic ones were crawling with the microscopic critters. Nor was it easy to wash the bacteria off the plastic boards, especially if they were scratched.

One theory about the discovery is that wood absorbs the bacteria and permanently traps and kills them. The researchers suggest that if you use a plastic cutting board it should be washed very carefully using extremely hot water and bleach as well, especially if you use your board to cut raw meat.

where in Canada.

The difference between the two systems is the average amount of spending per capita on health care. While there are exceptions, generally those provinces which spend \$1,500 or more per capita on health care have shorter waiting times for surgical procedures than those which spend less. Ontario, which spends the most per capita, has the shortest waiting times. PEI, which spends the least, has the longest waiting times.

Understanding the system

"Hospital waiting lists are not a perfect indicator of health rationing in the provinces," says Michael Walker, "but they are certainly helpful in pointing to areas of possible concern.

The fact that there is a strong inverse correlation between spending on health care and our measurements of hospital waiting lists suggests that they may be a good indicator of rationing."

Walker concluded, "Certainly it is the case that the decisions governments make about the amount to spend on health care have a direct bearing on the amount of time Canadians will have to wait for treatment. We hope that releasing this comprehensive survey of waiting lists for health care will encourage the development of more precise measurements of health care rationing and thus a more realistic discussion about how the health care system functions."

Church, Marian Van Til, page editor

Misconceptions about Christians common in Somalian press

MOGADISHU, Somalia (EP) — Articles depicting fears and misconceptions about the presence of Christians in the Middle East have been common in the Somalian press, which is dominated by Muslims who resent the cultural invasion of Christianity which has accompanied food relief to the famine-stricken nation.

Helping to propagate anti-Christian sentiment in the region are articles about Christian prostitutes seducing Muslims to spread the AIDS virus, and about starving Somali children being kidnapped from feeding centres and sent to Sweden to be raised by Christian families.

While such stories are discounted by the North American press, Baptist Press reports, they are routine in Somalian papers.

"It's difficult to determine how large a segment of Somali society these articles speak for," one Christian aid worker said. "From conversation with many Somalis, both inside and outside the country, I know many hold opinions diametrically opposed to the sentiments expressed in the newspapers. But dissenting opinions, though frequently voiced, aren't generally printed."

A sampling of local newspapers distributed in Mogadishu between July 1992 and February 1993 showed that 30 percent of the articles related to Muslim radical movements or Somali perceptions of Western intervention, especially relief groups. Considering the public threats of violence against Christians, it is also noteworthy that, in the papers translated, articles defending the Western relief agencies from attack for alleged religious or ethical offences were conspicuously absent. Despite the diversity of ownership, articles exhibited a generally unified theme of antagonism toward Western influences.

Radical Muslim elements assume Western aid workers and soldiers are on the payroll of a sinister Christian effort to eliminate Islam influence, according to one man who helps run feeding stations. "That makes us all potential targets," he concluded.

Editor says: Remove church from denominational names

GRAND RAPIDS, Mich. (REC) — Donald Lindscoog says denominations should rename themselves without using the word *church*. In a guest editorial in *Christian Century*, he suggests that they should not claim to be either

the church universal or a local congregation. These are the two ways, he says, the word *church* is used in the New Testament. Rather we should admit that we are something like an order or a denomination. Churches should be called

"The United Lutheran Denomination" or "The Methodist Order." He notes the titles of the Christian and Missionary Alliance and the Plymouth Brethren as two that have succeeded in keeping *church* out. Had he been thinking of Reformed denominations, he also might have noted several that identify themselves as "Reformed Churches in [a place]."

Lindscoog says that this change might result in more ecumenical agreement. The claims to be Church divide believers, he writes. Protestants protest that one cannot be both Roman and Catholic at the same time. By the same logic, he says, we cannot be Presbyterian and Church at the same time either.

Lindscoog also claims that using *Church* for our own part of it tends to minimize the other parts. We become so proud of our distinctives that we discourage appreciation of other contributions.

Lindscoog is sceptical that his suggestion will be immediately carried out, but he hopes some will take it seriously. "We can no longer afford the luxury of even nominal independence," he concludes.

Church publicizes plight of rejected Somalis

Bill Fledderus

LANGLEY, B.C. — A church called Langley Mennonite Fellowship recently drew attention to the plight of a Muslim Somali family by offering them a kind of sanctuary. Amina Mohamed and her four sons were officially refused Canadian refugee status in March, but instead of leaving Canada they moved into the church — a place of refuge which the government has traditionally been loath to desecrate.

The month-long sanctuary gained the family a good deal of media and public attention, but ultimately Mohamed and her sons complied with an immigration order to leave the country by the end of April, explains pastor Henry Krause. "Our [75-member] church never offered, nor intended to offer, any forceful resistance to the immigration order," he explains. Church members wanted to express solidarity with the Muslim family and to call for more compassion from immigration officials, he says. Church and family had also been given indications that the government was reconsidering its decision.

Mohamed and her sons now have temporary permission to stay in the United States, pending the attempts of two Toronto relatives to secure Canadian landed immigrant status for them. "Some or all of the family members will face starvation, persecution or death if returned to Somalia," Krause wrote in a letter to Immigration Minister Bernard Valcourt.

Worldwide belief in God is greater than ever

CHICAGO, Ill. (EP) — Worldwide belief in God appears to be stronger than ever, and is growing in former communist bloc countries, a recent survey shows.

"God didn't die, not even under socialism," noted the Rev. Andrew Greeley, a Roman Catholic priest and sociologist, who coordinated the study with the University of Chicago's National Opinion Research Center.

The study was conducted in 20 countries with a history of Judeo-Christian tradition and did not include Islam. The poll of 19,000 people found that 90 percent of Americans and Irish believe in God, along with 80 percent of Italians and Poles, and over two-thirds of Israelis, Britons and New Zealanders.

Majorities in Ireland and Poland also reported regular

church attendance, and more than 40 percent in the U.S. and Italy said they were frequent church-goers. Two-thirds of Hungarians said they attend church.

According to the study, 57 percent of Irish and 44 percent of Americans say they pray daily.

The international religious revival has spread even to Russia, where the renewed interest in religion is so strong that Russia's 65,000 principals, teachers, and administrators are now required by the government to attend a course on Bible-based ethics. Officials say up to 55 percent of Russian teachers, many of whom were former atheists, have made personal commitments to Christ, and many are using the New Testament in their schools.

Reformed Bible College awards Christian leadership scholarships to Canadians

GRAND RAPIDS, Mich. (RBC) — Reformed Bible College in Grand Rapids, Mich., has awarded its Christian Leadership Scholarships for the 1993-94 school year to Debby Smit of Winnipeg, and Cindy Klumpenower Janssens of Listowel, Ont.

The \$1,500 scholarships are based on evidence of Christian leadership in leading inner-city youth groups as well as on demonstrated academic abilities. Janssens has the goal of working with youth within a local church. Smit has the goal of working with inner-city youth.

RBC president Dr. Edwin D. Roels pointed out, "By rewarding outstanding Christian leadership along with academic

ability, RBC clearly demonstrates its unique mission as a college — to train future leaders."

Now in its 54th year, RBC currently enrolls almost 200 students in such concentrations as youth ministry, church education, cross-cultural missions, and urban ministries. RBC is a four-year undergraduate college and grants an accredited bachelor of religious education degree.

The Christian Leadership Scholarship are awarded each year to students giving evidence of Christian leadership and involvement in ministry. Recipients must be committed to some form of professional, service-related career.

Pope enraged by Mafia

AGRIGENTO, Sicily (EP) — Pope John Paul used a visit to Sicily to lash out at Mafia bosses, warning them May 9 that they will face the wrath of God if they continue in their evil ways. "God once said, 'Don't kill.' Man, any man, any group of men, the Mafia, can't change and trample this most sacred law of God!" the Pope said, in a voice shaking with rage. It was the Roman Catholic Church's strongest condemnation of organized crime. The Pope urged Sicilians to reject "Mafia culture, which is the culture of death."

No compromise on gambling

The Anglican Church of Canada has always been opposed to gambling, lotteries and casinos, also on Native reserves. At the same time the church is in favour of Native self-government. Now the two views seem to be in conflict as Natives are turning to gambling as a way to raise money. The Anglican Journal of May '93 states that there should be "no compromise on gambling."

"The church finds itself in a quandary because Native people are using casino gambling to generate much needed revenues, and they are justifying it on the grounds of self-government.

"However, the church has no alternative but to warn the Native people among its membership of the dangerous game they are playing with people's lives.

"The church allows no compromise on gambling. It is adamantly opposed. Yet it is

committed to the principle of Native self-government. It deplores any paternalistic approaches to Native people which would tell them what they should or should not do. It also deplores the massive needs — from housing to social programs — of Native communities, which can be alleviated only with the injection of millions of dollars.

"Yet there is the potential for great human tragedy if Native reserves begin to rely on gambling to satisfy their

economic needs. It is questionable whether such a cash cow would ever be shut down. And even if it were, what devastated families and individuals would it leave in its wake?

The church's stance against gambling may be in conflict with its stance for Native self-government. But the church's pastoral concern for victims and potential victims of this insidious activity is more important than any attempts it might make to reconcile the two."

How do we treat Christian politicians?

In the Mennonite Brethren Herald of April 16 Dr. James Pankratz comes back to what he calls "the personal rejection of Jake Epp by many of his Christian constituents" who became disillusioned with him. Pankratz thinks that something is "very wrong" here, "and we urgently need to set it right," We quote:

"The most basic tragedy is that personal relationships have been politicized. Party loyalty and economic ideology dominate so much that some Christians avoid, ridicule and even despise those who have other political and economic convictions. I recall intense arguments in the church parking lot between advocates of the Social Credit and Conservative parties in the Niagara Peninsula 30 years ago. Today there are people in our churches who are openly rude and refuse to talk to family members of politicians whose political allegiance they do not share, even though they are members of the same church.

"This is sinful. It is a mockery of our claim to be one in Christ and to be different from the world.

"Our world has plenty of examples of politicians and the public scolding, ridiculing and misquoting each other. Surely Christians can show that there is another way to disagree, a way that does not break up human relationships. This is even more important when the relationships are with other

Christians. If we make political allegiance more important than Christian fellowship, we insult and deny the reconciling Spirit of God.

"The political world is complex and controversial. It involves negotiation, compromise, promises and exaggeration. It exposes the people in it to public scrutiny and frequent misunderstanding. Many people avoid it because they do not believe that they would be able to be successful as politicians and still maintain their personal principles. Others enter it because they see in the world of politics an opportunity to move society in a direction which is consistent with their principles.

"When Christians are in politics we should pray for them and assure them that our mutual love in Christ transcends all political allegiances. Christian politicians have great responsibilities, they have temptations and they are fallible. Their work will be more productive if the Christian community deals with them in the spirit of Christ."

In the May/June '93 issue

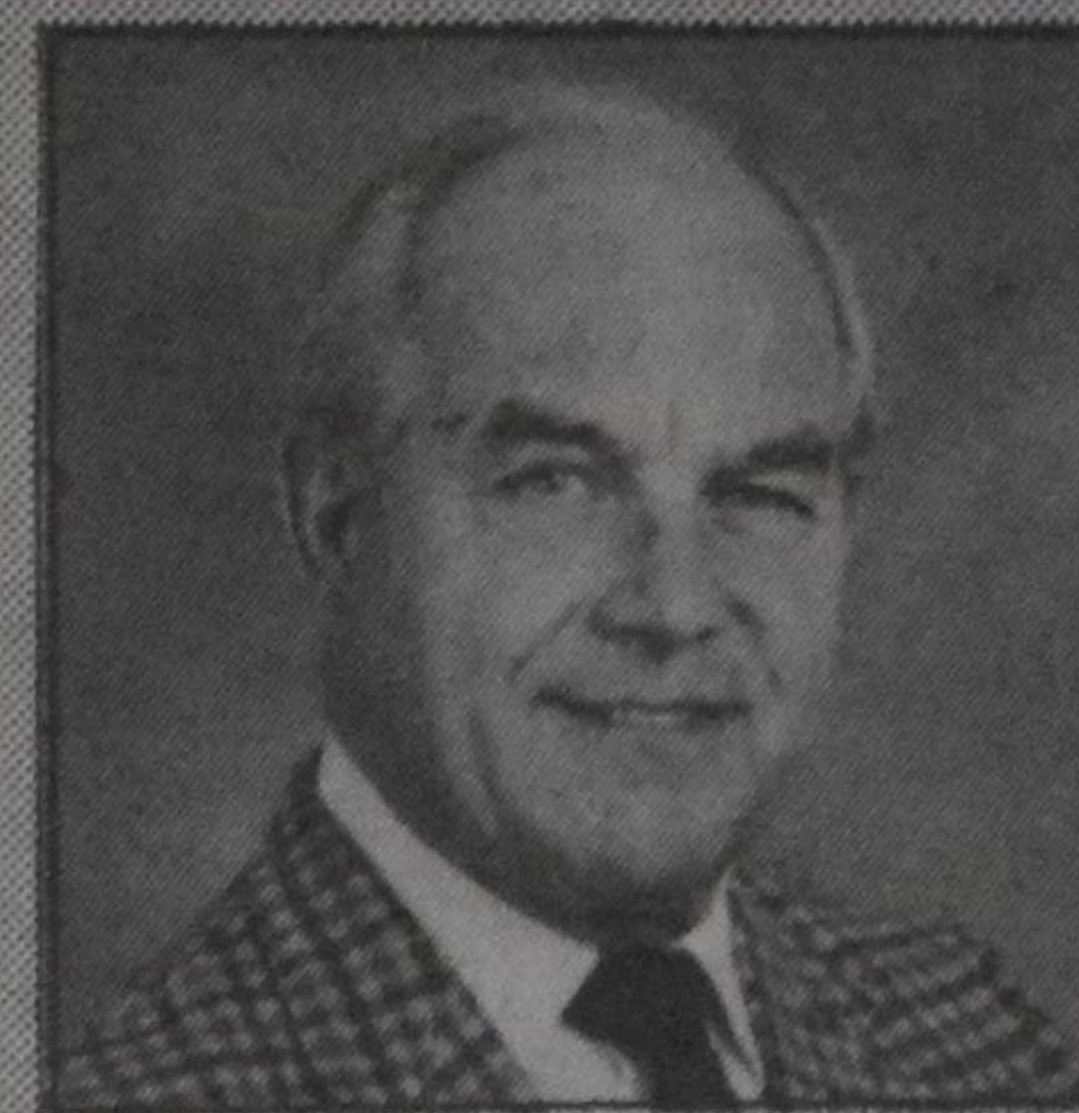
of Faith Today Brian Stiller makes mention of the same facts with respect to Jake Epp and he proposes a Christian voter's "code of ethics."

"Many did not understand that Epp took a very firm and proactive stand in the government on writing a law to protect the unborn. He could not tell the world what he said within government. A member of the cabinet is required to be silent in public about the deliberations of cabinet, especially during a time of deep disagreement.

"That was Epp's dilemma. He could not defend himself against the nasty and vicious letters and accusations that followed. Accepting the tough assignment of being a high-profile evangelical in the cabinet, he sought to put forward a life-affirming view of the unborn.

"Our community has been distinguished in Ottawa by the Hon. Jake Epp. By God's grace, may there be more like him to follow.

"As we move into this next election, I suggest that all politicians need us voters to



CANADIAN CHURCH SCENE

Jacob Kuntz

On civil disobedience

The (Free Reformed) Messenger of April '93 contains an editorial on Christians and civil disobedience in connection with the pro-life methods of Operation Rescue. The question that needs an answer is: May a Christian ever break the law? After discussing a number of Bible passages the editor comes to the following conclusions:

"Like it or not, we live in a pluralistic society and you just cannot force our convictions on others, even if those convictions are solidly based on Scripture, as is certainly the case with abortion.

"Is there then nothing we can do to save those little ones who are being slaughtered every day? Yes, there are several things we may do. Res-

cue these babies we must, but not by physically preventing access to the clinics. This seldom works anyway because usually all it accomplishes is that the abortion is postponed and rescheduled for a later time or/and at another location.

"To rescue a baby, it is necessary to convince the mother not to carry out the planned abortion and this can only be done by counselling and helping her to carry her child full term. This may involve assisting her financially and morally.

"Other legal means available to us include: picketing, electing pro-life candidates, putting pressure on the government with petitions and letters to our elected representatives and influencing the general public by writing letters to the local newspapers. There are indications that these methods are beginning to pay off. Many doctors, tired of pro-life protestors picketing their offices and homes, have already stopped performing abortions and others are about to do so.

"Even if these methods will prove unsuccessful, this should not be viewed as a sign that now we are at liberty to use more violent means.

"I do not believe that God calls us to such worldly methods and conduct. Also here the principle that should govern us is: 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts' (Zech. 4: 6).

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

abide by a code of ethics. Here is one possibility:

1. I will support my candidate, even after he or she gets to Ottawa.

2. I will always begin a letter, phone call or conversation with a word of thanks for service given.

3. When I write about a concern, I will first ask my question and give opportunity for a response before I make a judgment.

4. I will not embarrass my Lord by using unkind language about those whom Paul calls "God's servants" (Rom. 13: 4).

5. I will do my best to understand how our political system works.

6. I will try to understand the reasons for my MP's vote on various issues.

7. I will promise to pray by name for my MP, the prime minister and the government at least once a week.

8. I will do my best to create a climate in my home, work and church so that those gifted for public service will be assured by my actions that I believe public service is a God-honouring calling."

Feature

Which way for Africa: Democratization or decay?

William Postma

The 1990s have been said to be the decade in which Africa would experience its second liberation, one which, unlike the first formal liberation from its European colonizers some 30 years ago, would finally usher in a period in which democracy, political accountability and economic justice would prevail.

Nelson Mandela was freed in 1991 and black and white groups began to discuss in earnest the intricacies of a new political configuration for South Africa. Peace pacts were recently signed in Angola and Mozambique, while new promising regimes came to the fore in Ethiopia, Benin and Mali. Nigeria was gearing up and investing significant resources for a return to civilian rule. Constitutional amendments were enacted in Kenya and

tion exit of Zambia's previous 27-year long president, Kenneth Kaunda, seemed to mark a watershed for the continent and set an example for other African leaders to listen and respond to their electorate.

It seemed that for Africa, as the 1990s got under way, the holding of fair elections and the granting of space for opposition parties to emerge and contest for votes represented a monumental break from the previous three decades in which, for the most part, the functional equivalent of an election was a coup d'etat and a wholesale changeover of politicians and civil servants.

Troubling signs

Unfortunately and very sadly, there remains much uncertainty and fragility in the process of democratization in Africa. Nigeria's meticulously

meticulous images of repression and seeming lawlessness that Africa — and the world — has ever seen.

A Canadian friend who visited Somalia in mid-1992 said that Mogadishu looked, apocalyptically, like it had been heavily bombed — although there were, of course, no bombs, only a gradual but persistent "dismantling" of the institutional infrastructure. Somalis, exchanging sewer pipes at the border with Ethiopia for new guns and ammunition, are in effect "undeveloping" their own country. The recent picture of the skeletal, three-year old Somali girl scrounging in the dirt for food with a vulture waiting several metres away says a thousand words of horror.

On the one hand, to paraphrase from Nigerian novelist Chinua Achebe, things

hand and "democratization" on the other — really flip sides of the same coin?

Farmers and famine

It may be helpful to take a step back and examine the political role of the majority of Africa's population — the farmers. In contrast to the large subsidies given to Western farmers, African peasant farmers do not receive a fair price for the grains they sell to government marketing boards or private traders. Instead, consumer prices for food grains are usually subsidized. Prices are kept low in the cities because it is the urban-based, formally-educated class that gives a particular African government its assent and legitimacy to rule. Urban dwellers are the ones who make up the government and they are the ones who can show opposition to it — by virtue of their political consciousness, their understanding of an essentially Western government model and their financial backing and nearness to government institutions. They can afford to leave their work for a day and protest.

Farmers, meanwhile, are further burdened by having to sell their produce through an inefficient and neglected rural infrastructure system and have their grain and meat compete with that imported from the European Community (E.C.) and North America — where grain, dairy and beef cattle farmers receive hefty government subsidies. E.C. beef is cheaper in northern Cote d'Ivoire than that produced in the region — a testament not to European efficiency but to aggressive and subsidized European marketing and to minimal research and training for West Africa's farmers and herders.

Similarly, Zimbabwe's current food shortages need to be kept in historical perspective. In 1990, after several huge surplus harvests in which the country was unable to market its crops internationally because of Western protectionism and the refusal of relief agencies to buy grain from within Zimbabwe for needs elsewhere on the continent, the govern-

ment slashed grain production by 50 percent. It then offered incentives to farmers to grow more profitable non-food crops such as tobacco.

Farmers and lobbies

In France, the farm lobby has a political influence disproportionate to its numbers. Witness the wheat "sown" along the Champs d'Elysee once a year as a reminder to the Parisian legislators and the French citizenry in general as to where the country's roots lie. Witness as well the protests in Paris last fall as a result of probable cutbacks in subsidies to French farmers.

In Africa, where up to 80 percent of the population are farmers, there is little resembling a farm lobby. Indeed, the political influence of African farmers is also disproportionate to their numbers, but in just the opposite sense from those in France or Canada. They have relatively little voice in changing government policies or food prices. Farmers across Africa share a similar concern for getting local and international governments to be responsive to their needs. They also share a similar vulnerability: they are the first to suffer when drought and famine come.

Farmers and democracy

Famine in Africa has a lot to do with democracy: farmers have relatively little voice in how their country is run, how resources, including development resources, are distributed, and how research is done and applied. Democracy in Africa, meanwhile, has a lot to do with the origins of political structures and the amount of legitimacy given to them.

There needs to be a greater concern for the design and workability of Africa's political structures, not just for the urban dwellers but also for the farmers, the ones who will be most vulnerable to future famines.

Corruption and tribalism

Almost every non-African who has lived for even a few months in either Nigeria or



African farmers eke out an existence.

PHOTO C.C. FILES

Niger, among many other countries, to allow for multi-party politics while a dozen or so countries held national, sometimes several months-long "democracy conferences" at which were represented numerous interest and socio-professional groups.

In Zambia and the Congo, veteran government heads were unseated in national elections. The quite graceful, post-elec-

planned presidential and legislative elections continue to suffer delays. The recent, relatively fair elections in Angola and Kenya have been met with post-election civil insurrection by the opposition in the former and an intense clamp-down on the opposition and a postponement of the parliamentary process in the latter. Somalia, Liberia and Zaire present some of the most hor-

are falling apart; on the other hand, there appears to be a renaissance of expectation and effort to install pluralist systems in which the state plays a less intrusive and more supportive role in society as a whole.

Why are these two phenomena taking place at the same time? Is the continent being pushed and pulled in opposite directions? Or are the scenarios — decay on the one

Kenya comes away with one over-riding descriptive term of the country and its people. In Nigeria, it's "corruption"; in Kenya, it's "tribalism." They're believed to be rampant in both and, basically, an albatross around the neck of any kind of socio-economic or political development. Both are laced with negative overtones and suggest recurring images of how Africa is misgoverning itself, misappropriating its resources and selectively allocating employment and educational opportunities to extended family, friends and other members of one's own ethnic group.

The presence of corruption and tribalism cannot be denied in Nigeria, Kenya or elsewhere in Africa. Yet neither should be disassociated or seen dissimilarly from rampant waste in our own Western bureaucratic systems. Canadians in 1992, for example, were seething over the fact that their government and representatives do a lot of misspending and allocate to themselves too many privileges. Finding employment or contractual work in the civil service in Canada is often, and perhaps more often than not, a function of "who you know" as opposed to what you know or what you can do.

Social reasons

In part, corruption and tribalism seem to be more pervasive in Africa because there are relatively fewer resources to go around and a relatively greater need to personally secure one's own and one's family future. The state will not provide unemployment insurance or old age pension or any other measure of social security. As well, day-to-day wages and salaries are too low, supplying only a portion of household needs. In Kinshasa, Zaire, average civil servant wages were estimated in 1986 to be able to meet 25 percent of basic household expenses.

Moreover, and very fundamental to an understanding of the continent's diverse socio-political structures, Africans have traditionally invested heavily not in the maintenance or accumulation of material goods but, rather, in people. Social investment fulfils responsibilities and obligations to one's ethnic or sub-ethnic ("tribal") group and helps to create a web of contacts and supporters for oneself and for one's children. Whereas per-

sonal responsibility and individual rights are hallmarks of Western liberalism, group responsibility and collective significance are key defining elements of what could be termed African communalism.

Africa and the nation-state

That being said, corruption and tribalism are nonetheless symptomatic of deeper concerns. The deeper concerns are those of the nation-state that was designed for or, rather, imposed on much of Africa. The very viability and applicability of the nation-state within Africa needs to be seriously called into question if issues of democracy, good governance and famine-prevention are to be meaningfully addressed and explored. The presence of corruption and tribalism in more than a few African countries is indicative not of some continental tendency towards being corrupt or tribal but, rather, of a socio-political framework that is unsuitable and alien to Africa's history.

As African scholar Basil Davidson recently noted in what may be one of the more path-breaking books of the 1990s (*The Black Man's Burden: Africa and the Curse of the Nation-State*), the real problem in Africa is not the leaders but the system. The system which Africa has inherited is totally wrong for Africa and virtually unrelated to the social and political cultures that are indigenous to the continent. Unlike the legitimacy that Canadians grant to the system and institutions by which they are governed, the 50 or so nation-states in Africa are perceived by the majority of its citizens as alien models, formed and governed on European models and unable to protect and promote their interests.

If some militant group in Canada took over the CBC air waves or stormed Parliament Hill in Ottawa, claiming to overthrow the government and suspend the constitution, Canadians would hardly be inclined to accept the change as legitimate (although perhaps a growing few may not mind starting again from square one). In contrast, if these events take place in Africa, as they have perhaps more so in the past than today, the change-over may very well be accepted with a shrug. After all, the procedures for governing and in-

stituting change are not recognizable and were not accorded much legitimacy by the majority of the citizens of a given country in the first place

Imported institutions

Current ways of governing are relatively new and foreign to the ways Africans have historically governed themselves and their environment. African states have had to adopt and adapt to political institutions (such as a Westminster-style parliamentary system or a strongly French-influenced republican style) and procedural notions of constitutionalism, law-making and bureaucratic rule that had gradually evolved in European states over the course of many hundreds of years. Nation-states in Africa have not grown out of their past organically as

needs, to respond to concerns, to withstand power grabs and to prevent the spectre of famine in so many parts of the continent.

The Zerma and the Hausa

Although there was no party system in Africa's past, participation and accountability were built into the ways decisions were made, as can be seen in two examples from West Africa.

Among the Zerma people of what is now southwest Niger, up until the turn of the century the governorship was systematically shifted among its various constituent lineages. Among the Hausa living some 700 kilometres east, the powers of the local sarkin were held in check by a Council of Nine, the members of which would

singled out one lineage in particular to whom to entrust authority — and in so doing, removed the leadership-rotation balance that had been established.

The Hausa in the east, meanwhile, saw their Council of Nine forcibly disbanded and the checks, balance and reciprocity that existed between the rulers and ruled quickly eroded. The French reworking of a previously workable and legitimate system rendered both the sarkin and the Council of Nine incapable of exercising political authority and maintaining historically-evolved patterns of distribution.

Historical complexity

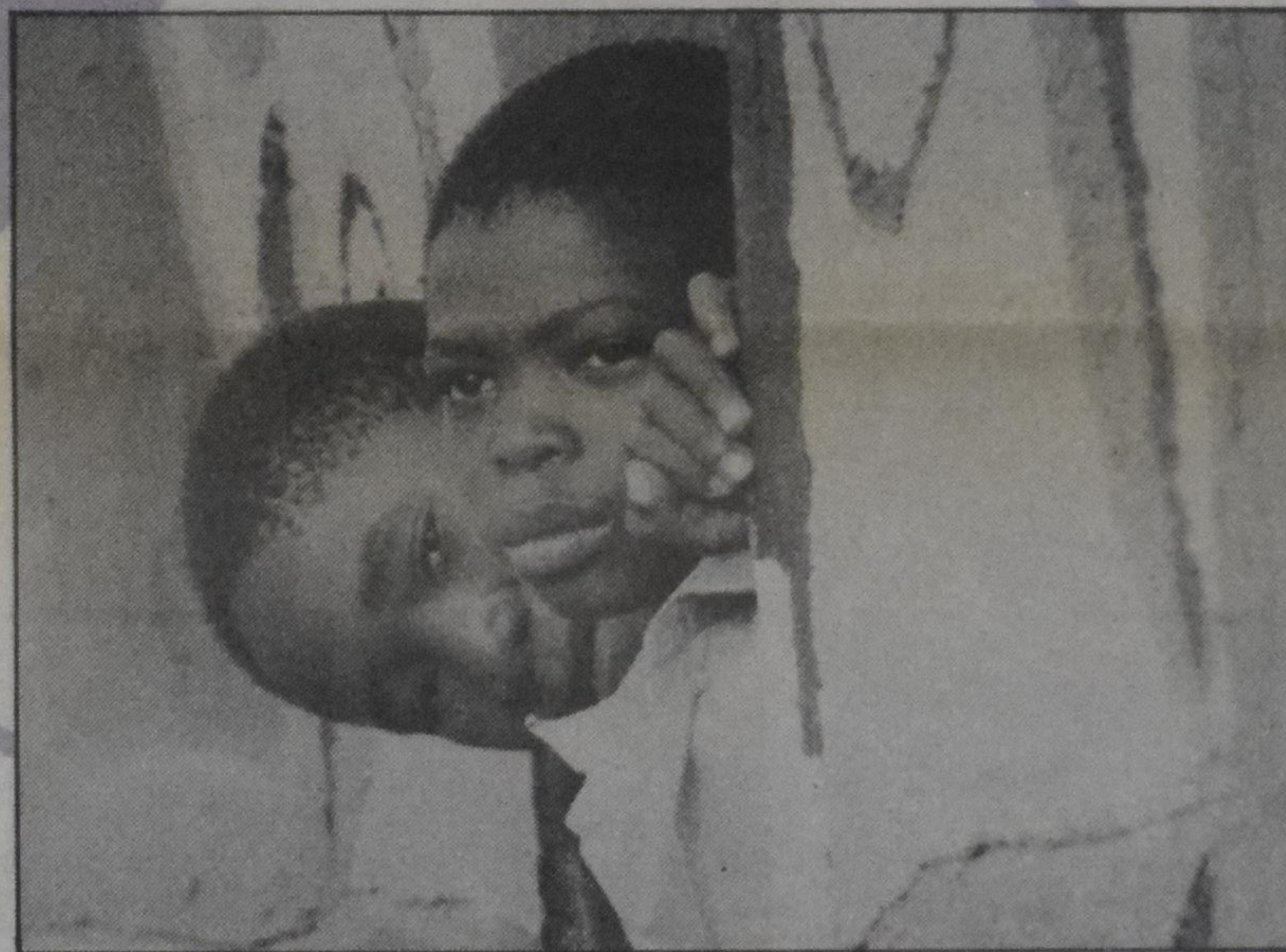
It is important not to romanticize the way Africa used to be. There did exist tension, conflict, famine and, at times, war between and within the continent's many ethnic groups. But the governing relationships and decision-making structures were much more attuned to how Africans wished to govern themselves.

The pictures and stories we see and hear daily are pulled out of events and situations that are fundamentally complex and deep in history. These complexities and histories need to be acknowledged and used as a base for further and longer-term action and support.

The future of Africa's countries and their ability to withstand future droughts, financial shortfalls and civil insurrections is on the line. Not only does the much-heralded second liberation of Africa risk losing the steam it had picked up in 1990 and 1991, but the continent faces the risk of being relegated to the ignominious role of, in the words of former Nigerian head of state Olesgun Obasanjo, the "Third World's Third World."

Supporting and praying for African churches, lobbying for fairer prices and policies for grain, milk and meat, and advocating for sound development programs are only a start.

But if done consistently and purposefully those things will go a long way towards affirming Africans as they define and chart their future.



What will the future of these African children be?

they have in Europe.

The nation-state in Europe is a product of much reworking and reshaping between the state and labour unions, farm cooperatives, student associations and an increasingly literate and wealthy population. This article is seeking to show that the Western-style democratization and decay that are both evident in Africa today are in many ways symptomatic of a continent with very weak indigenous governing institutions and procedures. However, the fragility and superficiality of these institutions is a much newer phenomenon than is commonly believed.

There is no arguing that, if institutional development had occurred from within African societies and not exported from the outside, there would exist today more legitimate and workable mechanisms to meet

choose successive leaders and depose leaders who they felt to be incompetent.

Prior to the coming of the European colonizers, the Zerma and Hausa, among many other ethnic groups, had developed institutional mechanisms of rotating leadership and ensuring checks and balances. Rulers were judged in large part by how well they assured the food and basic material needs of their subjects, particularly in the event of looming famine. A leader's tenure would be judged in posterity by how well he had fulfilled his obligations and responsibilities.

When the French established military rule over the Zerma and Hausa areas they sought to work with local rulers who learned French and the French way of governing. Among the Zerma, the French

William Postma is field director for the Christian Reformed World Relief Committee in Bangladesh. His article is based on research and study conducted in West Africa and at the Norman Paterson School of International Affairs at Carleton University in Ottawa.

Children's Literature

More for the Swallows

Giant discussions

Joanne Paas

Five years ago when I came to a ditty in the book *Giant or Waiting for the Thursday Boat*, I primly lay the whole book aside. In this book by Robert Munsch, a giant threatens to fight and beat up God. I picked it up again recently and wondered why it captures children's imaginations. Is it giants that fascinate children?

When I read this book to my Grade 1 class I carefully formulated some discussion questions (printed below). I then read the book to the class, but I omitted the rhyme about beating up God. It was my purpose to try to help the children understand the writer's perspective and to discuss our own biblical view of God.

The six-year-olds in my class enjoy talking things over. Some children are insightful, others are pious and some are careful. It's also very surprising what children perceive and understand. When I asked what's true about this story most of the children said it was "fake," but Kevin said, "It's true that someone can be friends with a different kind of person."

Was the discussion successful? I'm not sure. This I do know: the Christian classroom is an excellent place to talk about our response to fiction

and to learn to express what we believe.

Questions:

1. This is a story about a giant and God. Where do we usually read stories about God?
2. Do you think this could be a true story? Why do people write stories that are not true? Can you give some other examples of stories that are not true?
3. As I read this story ask yourself: Why do you think the writer, Robert Munsch, wrote this story?
4. After the 5th page, why is

the giant angry with God? What do you think God is going to do to the giant when God comes?

5. What did the giant and St. Patrick learn?
6. What did you like about this book? Did not like?
7. What does this story tell us about people?
8. Can you remember a story in the Bible in which someone was angry with God?
9. Do you think it is all right to write this kind of a story about God? What is the difference between this story and stories in the Bible?



A Mother's Day tea in Grade 1.

PHOTO COURTESY PAAS

Holden

Melinda Paas

Holden Caulfield sat behind me all semester. At least that's who I thought he was because he swore, criticized society and was lonely. I was not shocked by the language in *The Catcher in the Rye*. What did disturb me was the reality of J.D.

Salinger's character, Holden Caulfield, Salinger's character gave me insight about some of my peers, and even about some of my own feelings.

If Holden Caulfield is a visible character in today's society, what message does censoring the *Catcher in the Rye* convey to students? Banning the book in the classroom means that students will not be exposed to the foul language and anti-social tendencies of

Holden. Although this could be seen as a positive response, is it not a form of oppression against people like Holden? The "establishment" — the school board and mainstream, well-adjusted society are choosing to suppress the voice of a character who expresses discontent with the status quo.

In the classroom, students are free to identify with and to criticize the character of Holden. Each of us will at some point become disillusioned with the failures of society. Feelings of cynicism and alienation are valid responses to society. Discussion, not denial, is the means to understanding the various reactions to our society.

Censorship is thinking less

Steve Paas

She stormed into my room after school, walking straight to my desk, ignoring her son who was completing an overdue book report. I thought she was going to complain about her son's detention, and mentally prepared to defend myself.

"How can you let John read this garbage?" she began angrily and dropped one of the school's paperbacks on my desk.

"Well, we're studying the family and...."

She interrupted, "How can you teach this in a Christian school? The father is divorced, and now the kids go drinking with their friends."

Although I tried to explain the use of the novel in our classroom, the mother was not convinced. She stormed out the same way she had come in, with a quick last comment, "You may be a good teacher, but this can't be a Christian school with books like that."

I closed the door after her, upset and somewhat embarrassed for her son who had witnessed his mother's tirade. John had kept working quietly, but now looked up at me as I walked to my desk and sat down. "Don't worry, Mr. Paas," John said. "She always yells at me too."

Today, the issues of censorship in children's books and the selection of books acceptable for a school's curriculum remain in the forefront. Both Christians and those concerned about political correctness have been voicing their opinions over the use of literature in schools. I appreciated Hugh Cook's question in the April 30 issue of *Christian Courier*: "Do I as a parent trust my sons' and daughters' teachers, or am I ruled by a spirit of fear?" Ironically, John's mother was herself divorced and most likely envisioned the negative influence a book might have on her adolescent son. And that leads to the crux of the issue: What do we believe fiction is and what effect does reading have on the moral development of children?

Discerning the spirits

Children's writer Barbara Greenwood comments that "people don't know how to read fiction" (*Toronto Star*, April 3). Those who complain about particular books in classrooms often forget that schools are precisely the places where books should be read and discussed. The acceptance of a book in a curriculum does not mean that the teacher or the school board endorses the views expressed in a certain book. Instead, their inclusion shows a willingness to grapple with the plurality found in both our fictive and real worlds. The classroom is the avenue for discussing and critiquing the work of fiction. This is one of the roles that Christian schools with a Reformed perspective have always seen for literature — to discern the spirits of the age and to see literature through the eyes of the Bible.

But the public school too, suggests Reginald Bibby in his book *Mosaic Madness*, should become the place where ideas are vigorously debated: "Our educational system should not assume that ideas and behaviour are relative, but should critically explore the accuracy and efficacy of ideas and behaviour. Education should stimulate people in a pluralistic society not to think less, but more." Censorship often closes the door to discussion and removes the need for the honest evaluation of what is right and what is wrong according to our world view.

Somehow we think that discernment and evaluation is only possible at university or college. However, at every grade level, it is possible to guide and stimulate children in their reading. Adolescents will read Stephen King horror novels, whether or not they are part of the school curriculum. Far better for a teacher to discuss and analyze King's gratuitous violence than to have them go on believing King is the best writer that contemporary literature offers. Far better to discuss "witches" in the primary grades and talk about a Christian response to the occult, than to ban all stories about witches in the classroom. Analysing the spirit and perspectives of authors and their works will give students the tools they need to make moral choices about the literature they read.

This is not to say that the curriculum should consist only of popular literature to the exclusion of a more traditional literary canon, but rather that every language arts classroom should include discussion on the spirits of the present age.

Recommended for further reading

Steve Paas

An excellent introduction to a Christian perspective in literature is Gallagher and Lundin's *Literature through the Eyes of Faith* (New York: Harper and Row, 1989).

Another resource that schools may find interesting is David Booth's *Censorship Goes to School* (Markham: Pembroke Publishing, 1992). Although not from a Christian perspective, Booth accurately analyses many of the issues facing schools today.

Meditation/Books

Friends of God

Laura Smit



Walking blind

"...for we walk by faith, not by sight" (II Cor. 5: 7).

My congregation just completed an ambitious project. We're attempting to be known in our community as "the church of the arts," and one way that we're creating that identity is through our drama program. This spring, that meant putting on Robert Bolt's play about the life of Sir Thomas More, *Man for All Seasons*. For the last four months I've had the words of that play ringing in my ears.

It is a play full of powerful words. In his attempt to be historically accurate, Robert Bolt borrowed heavily from the writings of Thomas More himself, who was known as one of the greatest orators of his time. As a young man, More gave public lectures on Augustine's *City of God*, and that work shaped the great struggle of his life: how to live in the city of the world as a faithful citizen of the heavenly city. He considered a call to the monastic life as a possible solution to this dilemma, but ultimately decided that God wanted him to take a more active role in the world.

Throughout the play others try to define More's situation in strictly terrestrial terms: as a conflict between England and the Holy Roman Empire. And More is torn by conflicting loyalties to those two institutions. He is a patriot, who wishes to be loyal to his king. He is a devout churchman, who wishes to be loyal to the Roman church. But, ultimately, More carves out his own third alternative: defining the issues in terms of his personal integrity before God and his citizenship in God's City.

Only theories

This is an alternative which baffles those around him. At one point, More's friend, the Duke of Norfolk, asks why More is persisting in risking everything "for a theory," something which can not be seen or touched. Thomas replies that his convictions are "theories," yes, but that the important thing is his belief that they are true. Norfolk walks by sight, but Thomas More walks by faith.

Paul links this need to walk by faith to our displacement in the world. "We know that while we are at home in the body we are away from the Lord," he says in the verse immediately preceding. But we are not constituted by the reality which we can see. Rather, we find our identity, our direction and our purpose in our faith that we are citizens of the Lord's city, even though that city is not yet visible. We are at home in an unseen place, known only by faith.

Thomas More died "the king's good servant, but God's first." I have often asked myself these last months whether I would have had the courage to do the same. That which is not visible can easily be re-imagined in a more convenient and less threatening way. Most of us allow the known, seen world to determine how much of the unseen kingdom we permit ourselves to apprehend. How hard would it have been for More to convince himself that Henry VIII had as much right as the Pope to claim headship over the Church of Christ?

I fear that is what I would have done. But for Thomas More, faith took precedence over sight.

Rev. Laura Smit is the pastor of the First Presbyterian Church of Clayton, N.J., and a graduate of Calvin Theological Seminary.

These books can serve your church

All reviews below by Robert Vander Vennen

Making Committees Work, by Mack Tennyson. Grand Rapids, Mich.: Zondervan, 1992. ISBN 0-310-58471-x. Softcover, 125 pp., \$12.00.

Many readers of C.C. know what it's like to serve on boards and committees. But few of us have any training in how such groups can work most effectively. This splendid book is delightfully written and shows good insight. It would be worth your having this book if only to give it to a chairperson whose leadership could be improved.

Planning an agenda, handling conflicts, using time wisely, implementing decisions, evaluating the results, and much more are dealt with in a practical way. Pastors should read this book, as should those who chair school boards and all who serve on councils and committees. It would be a good book to read and discuss in series of meetings. It's a sin to waste time and to fritter away good opportunities, you know!

The Role of Computers in Religious Education, by Kenneth B. Bedell. Nashville, Tenn.: Abingdon Press, 1986. ISBN 0-687-36540-6. Softcover, 143 pp.

The strength of this book is not in practical advice about how to outfit a church with computers for its Sunday school program. Rather, it takes us a step back and asks, like Egbert Schuurman does, what values computers express and whether those values fit what you want to do in church. Bedell doesn't answer those values questions for us, but gives some suggestions to help us think about them.

Computers are increasingly being used in education. A computer addict in your church may press for their use in church education. This book can help you think about what is involved.

MAKING COMMITTEES WORK



Planning the Agenda
Leading Meetings More Effectively
Guidelines for Decision Making
Handling Conflicts and Dissent
Defining Purpose and Goals

"Mind Games" Committee Members Play
Using Time Wisely
Implementing Committee Decisions
Using Robert's Rules Effectively
Accountability

MACK TENNYSON

The Moving Message: A Systematic Approach to Sermon Preparation, by Dirk Miedema. Lima, Ohio: Fairway Press, 1991. ISBN 1-55673-344-5. Softcover, 123 pp.

Most sermons today are no longer organized in three formal points. How, then, do you organize a sermon and go about preparing it?

Rev. Dirk Miedema, pastor of the Clinton, Ontario, Christian Reformed Church, has faced the problem and presents a solution. He suggests a straightforward way of focusing on the biblical text and then of being sure that the sermon moves effectively from point to point. It may not work for all preachers, but the method may well be helpful for many.

Christian Faith in Focus, by Gordon J. Spykman. Jordan Station, Ont.: Paideia Press, 1992. ISBN 0-88815-053-9. Softcover, 157 pp., \$9.95.

This book of 32 Bible doctrine studies is freshly republished from a study manual prepared in the 1960s. Spykman follows the traditional order for the study of Christian doctrine. Each chapter has many helpful questions for reflection and discussion to help us understand the teaching and apply it to our lives. The book will be helpful for individual reading and group discussion.

Comment/Advice

The 'wolf' within

A lupus sufferer chronicles her battle with that disease

Laurie Rideout

Four months ago my doctor told me I had lupus. Until a couple of weeks ago I pretended to myself that I had worked through the frightening discovery that I have a chronic, life-threatening disease. I had put it on a shelf; filed it under "Things to be forgotten."

But lupus can't be forgotten. The hardest part of my journey is just beginning.

I have lupus.

Inside me I have thousands of antibodies racing around, attacking anything they come in contact with. They are killing me from the inside.

They are tiny soldiers with little clubs to club me to death and little spades to bury me with. They are armed with poison. A poison can make me writhe in agony. They march in complete unison and attack with deadly accuracy. Their swords touch my throat and instantly it is so raw I can't swallow. Their swords plunge into my lungs and they burn with every breath.

The enemy is divided into battalions, with one stationed at every major joint in my body. They've planted mine fields that cause explosions of pain when I walk, bend, write or even eat.

The enemy's headquarters is stationed in my blood stream. Their general constantly gives the order to drain my energy — sucking the life source out of my blood, leaving every system in my fragile body defenseless.

I'm so tired.

"Sleep..." whispers the enemy.

I feel I could sleep forever... I won't quit though. I am not helpless. This army begins as a bright pink liquid in a very large syringe. The needle is so big. I close my eyes... I take a deep breath... I trust you, Lord. OUCH!

Every last one of God's army is in. They are armed with the ability to disintegrate the enemy with just a touch from their flag staffs. Jehovah's legions march through my blood stream. The first attack is on high command. Without fear the army converges on the enemy.

"Sleep!" the enemy commands, but the army reaches out.

The enemy retaliates with its poisoned swords. Column after column of the army fall victim to the enemy's poison only to be gently lifted and absorbed by the next wave of God's love and strength. They surround the enemy with truth, peace, and love. The enemy soon falters and begins to retreat in awe of Eternal Life.

"Run! Run!"

They know they can't win against God's army!

"Retreat! Sound the retreat!"

The general hastens to gather up his maps and plans and is rushed away by personal guards to prepare for the next campaign. The enemy is disarmed and defeated. For now.

This war is not over but I know the battle belongs to the Lord.

Now I can rest.

Laurie Rideout lives in St. Catharines, Ont.



Peter and Marja
are



Dear P&M:

I read in your column about infant and believer's baptism and it prompted me to share my own struggle with this particular issue. I was born and raised in the Christian Reformed Church and dutifully professed my faith when I was 18. There was no born again experience at that time in my life nor had I heard about the need to be born again. Something which I cannot explain seemed to suggest that being born and baptized and raised in my denomination constituted salvation, and doing profession of faith clinched it all. I have no idea how I ingested this erroneous doctrine. All I really knew was that I did not feel any different after doing my profession of faith. I certainly didn't feel saved. Since nothing changed in my personal life I began to experience some real doubts and frustrations. Was this all there was to it? When I shared my concerns with my friends and my pastor I was assured that "feelings" were not necessary; salvation was by faith.

After much soul searching and many difficult years I met the Master! I was born again and my faith exploded into reality like fireworks in slow motion. For the first time in my life I felt clean. My sleeping soul woke up to a vivid knowledge of the Lord. I knew he had washed me in his blood and that I had stepped from darkness into His glorious light. I felt loved like never before.

At this point I wanted to undergo believer's baptism but this was not an acceptable practice in my church. I questioned several pastors and received no satisfactory answer until I came across a book by Michael Green called Baptism which I read from cover to cover. This author unfolded the beauty of infant baptism. I discovered it was not I who had to show the world that I belonged to God but God who would show the world that I belonged to him. Salvation has to do with God doing something for me, not I for him. Green's book explains this so well that I wholeheartedly recommend this book to your readers.

Fortunately my church tried its best to answer my questions and always kept an open path for any and all discussions. As I searched for truth church leaders did not drive me away with a "discipline first" mentality. Twenty-one years later the beauty of infant baptism continues to enrich my faith. I recognize it as a means by which God reminds me that I and my children are his and that he is in control.

Dear Born Again:

Profession of faith should never be "dutifully done" as a rite of passage or a graduation from catechism. You went through a process too automatically. It was an expectation that probably came to you through osmosis from your church environment. Certainly there is no Reformed doctrine which stipulates you must profess your faith by a certain age.

Your letter helps us all to relax about the Lord's timing in people's lives. Some know they are loved and saved by God when they are very young; others know they are saved when they are adults. None of us should be alarmed when young people choose to wait a while to profess their faith. No one should be subtly pressured by a pastor, parents or friends to make a public commitment to the Lord before they feel ready.

Feelings have a lot to do with faith and we're glad that you have paid attention to them. The feelings that you experience when you witness children being baptized are heartwarming and faith-affirming. Feelings are part and parcel of relationships. And real faith, like real love, involves the heart as well as the head. That's why the most important question to be answered by a new professing member is a relational one: "Do you love the Lord?" We know that love is more than a feeling. It's a commitment. But an unfeeling commitment is unthinkable!

Your letter also affirms the importance of providing lots of room in our church families for good questions and difficult struggles. We praise God for a church which kept an open path so that you could continue to walk together. May God give us many confident church school teachers and secure pastors who encourage and compliment their students and parishioners for raising those questions which all of us have asked, and some which we have never thought or dared to ask.

We were not aware of Michael Green's book. Thanks for recommending it to us.

Write to: P&M
c/o Christian Courier
4-261 Martindale Rd.
St. Catharines, L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Hollands of Engels



Andy Driesen

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Society/Classifieds

Daily-bread economics



Bert Hielema

Europe's on the ropes...

North America is far ahead of Europe in one aspect: job elimination. One reason is that North American business has much less labour regulation than its European counterpart.

In the '70s and '80s companies such as Philips in the Netherlands, Volkswagen and Siemens in Germany, Fiat and Olivetti in Italy and GM and IBM in the U.S. became bloated; arterial sclerosis settled into their systems. No heart transplant for these dinosaurs; only a severe slimming and a strict diet of austerity and common sense can now restore their health. But in this Europe operates at a distinct disadvantage because of its labour market rigidity and its many state-controlled, uncompetitive companies in sectors such as telecommunications and transportation.

It is generally believed that Europe cannot be competitive again without either massive devaluation of its currency or immense shifts of its production capacity to lower-cost countries. Both are bitter pills to swallow, because lowering the value of currency swells the cost of imports thus causing inflation, while relocating jobs abroad increases unemployment at home.

Unrest all around

For now, there is no doubt that in the fight for economic survival Europe is on the ropes. Just look at their largest economies: Britain's recession has now lasted for about six years and no end is in sight. It is estimated that a full 15 per cent of dwellings there carry mortgages larger than their real estate values. Italy is being rocked by the worst political scandal in a hundred years, with even former prime ministers suspected of Mafia ties. That country's governing apparatus is virtually paralysed. France is furious and frustrated, as is evident from the severe licking the ruling socialists received from the electorate. Germany, once the locomotive of Europe, is stalled on the tracks, unable to pull the burden of the economically inefficient former East Germany, where unions now want wage parity with the West.

Unhappy future

Governments everywhere are slimming down. Some economists estimate that for every public-sector job eliminated, a private-sector position disappears as well. If that is the case then we are faced with increasing unemployment worldwide, and a consequent decline in funds available to buy things. That will reinforce the downward spiral of economic activity while at the same time decrease government revenue, often based on consumption.

We are in a real bind: if governments don't economize, our children and especially our grandchildren will face insurmountable debt problems. If our politicians continue to spend more than they collect, interest rates will increase; prices will push up and rekindle inflation, which will also lead to a bust.

For the sake of the future of our children and grandchildren, deficit reduction and government cutbacks are the way to go.

Bert Hielema lives in Tweed, Ont., where he tends a large vegetable garden.

Classified Rates

Births	\$25.00
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Birthdays	\$40.00

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Note: All rates shown above are GST inclusive

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- Christian Courier* reserves the right to print classifieds using our usual format.
- A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.
- Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
- Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
- The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).

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We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.

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St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thank You

DE SCHIFFART:

We would like to thank everyone who remembered us on our 65th wedding anniversary. It was so good to hear from so many of you, and it added so much to our special day. "Great is His faithfulness."
Mr. and Mrs. G. de Schiffart, 80 Centre St., Brockville, ON K6V 5S6

Thank You

KLUMPENHOWER:

Mrs. Hendrika Klumpenhower and her family wish to express their thanks to all who showed their love and concern during the illness and at the time of the passing away of their husband, father, grandfather and great-grandfather, Gerrit Willem Klumpenhower. Your prayers, visits, cards and other tokens of support were much appreciated.
R.R. #1, Listowel, ON N4W 3G6

ZOMER:

Henry and Willy Zomer wish to thank all of you for visits, cards and flowers on the occasion of our 40th anniversary. A special thanks to our children and grandchildren who made it such a special day.

Births

BUIST:

With thankful hearts to God, Alex and Cynthia Buist are pleased to announce the birth of their son
CALVIN ANTONIE
on May 18, 1993, weighing 8 lbs., 8 oz.
First grandchild for Jantina Buist of Canfield, Ont., and 10th grandchild for Rick and Willy Zantingh of Dunville, Ont.
God is so good!

HOLMAN:

With thankfulness to our heavenly Father for making all things well, we, Mr. and Mrs. Klaas D. Holman wish to announce the birth of our 9th grandchild,

HEATHER DIANNA

born May 12, 1993, weighing 9 lbs., 1 oz.
Proud parents are Fred and Angie Holman (Bassie). A new little sister for Crystal, April and Kevin (with Jesus).
Home address is 141 Hagerty St., Wardsville, ON N0L 2N0

Personal

Protestant, Dutch-Canadian, marriage-minded widower, living in Southern Ontario, seeks contact with Christian woman, 55-65. Please write to File #2608, c/o 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Marriages

TIESMA-HUIZENGA:

Henk and Claire Tiesma and Gerald and Ann Huizenga are pleased to announce the marriage of their children

NATALIE ALEXANDRA

to

WILLIAM PATRICK

This celebration will take place, D.V., June 19, 1993, at 4:45 p.m., at the Second Chr. Ref. Church, Brampton, Ont.
Future address: 400 Gordon St., Zeeland, MI 49464 USA

WIERSMA-BENCKHUYSEN:

John and Louise Wiersma are pleased to announce the marriage of their daughter

AMANDA JOYCE

to

MARTIN ANTHONY

son of Justus and Lois Benckhuysen.
The marriage will take place, D.V., June 5, 1993, in the Zion Chr. Ref. Church, Oshawa, Ont., at 3:00 p.m., Pastor Bill VanGroningen officiating.
Future address: Calvin Seminary Residence, Grand Rapids, Mich.

Anniversaries

Bloemendaal 1943 April 7 1993
Cookstown
With thanksgiving to God we announce the 50th wedding anniversary of our parents and grandparents,

JOHN and NELL DEVALK
(nee ZWARTVEEN)

May God continue to bless you with many more happy years together. With love from your family:
Robert & Erina DeValk — Ottawa, Ont.

Jon & Dena DeValk — Alliston, Ont.
Jeremy, Melissa, Amanda, Elisha
Cathy & Johan Schenk — Oshawa, Ont.

Shari, Michelle, Michael
Edward & Clarissa DeValk — Oak Ridges, Ont.

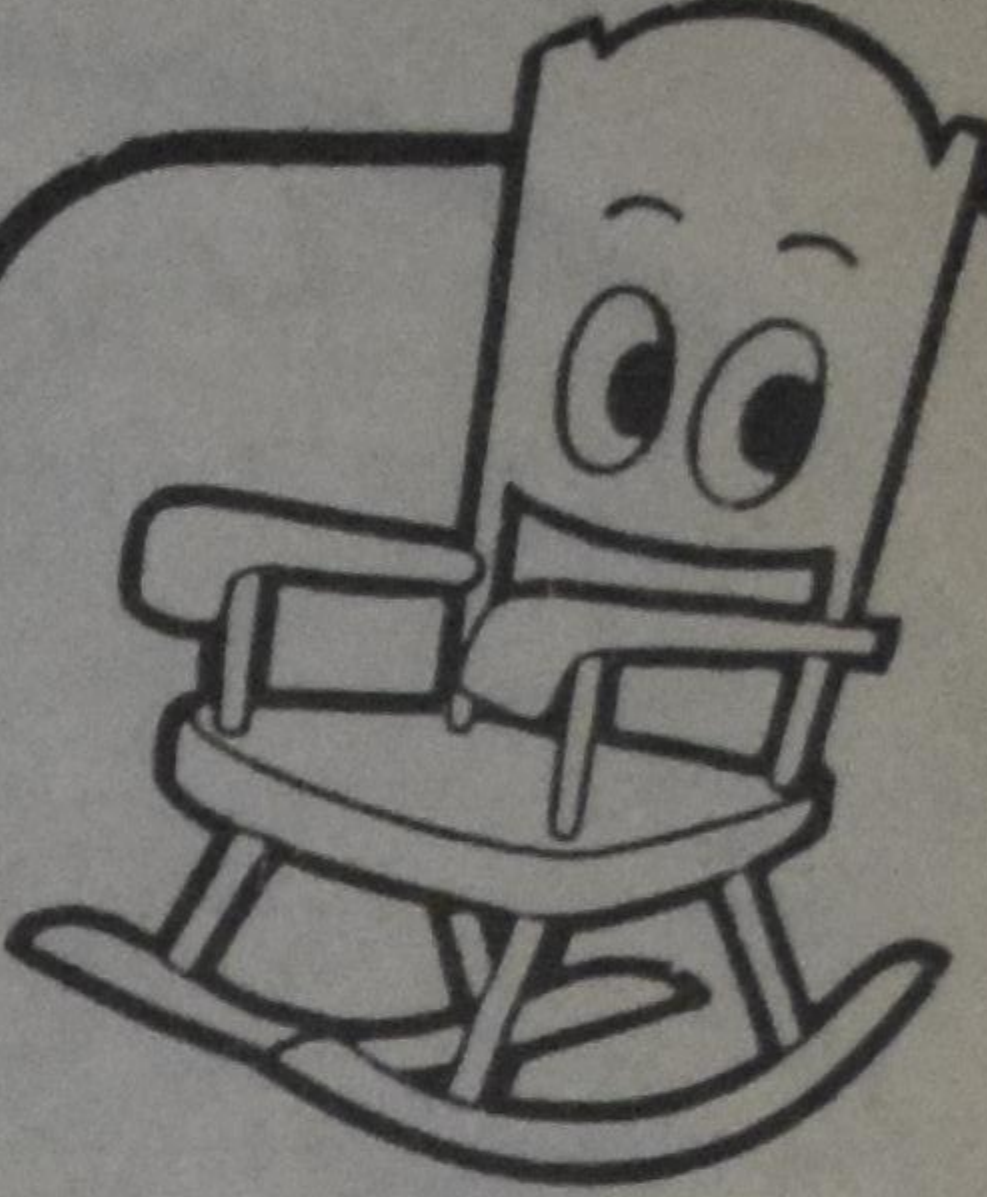



Jeffrey, Janessa, Nikolas, Kurtis
Joanne & Jim Nasmith — Toronto, Ont.

Jeremy, Sonia
An open house will be held in their honour on Saturday, June 19, 1993, from 2-4 p.m., at the Chr. Ref. Church Community Hall in Springdale, Ont.
Best wishes only.
Home address: R.R. #3, Cookstown, ON L0L 1L0

Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
<p>Hamilton Tweed 1953 June 17 1993 We are happy to share with you our thanksgiving and joy for the 40th wedding anniversary of our parents and grandparents, BERT and DINY HIELEMA (nee HILBERS) Thanks mom and dad for sharing with us your continuing journey of seeking to be faithful to the leading of the Lord in your lives. Witnessing your growing together as the elephant and the frog has been and continues to be a support to all of us. With love, Syd & Evelyn Hielema — Newmarket, Ont. Joya, Justin, Adrian Pauline & Rick Budding — New Hamburg, Ont. Erica, Andrea, Alexander Marion & Siri Atma — Los Angeles, Calif. Denise & John Deen — Raleigh, N.C. Tobin, Bronwyn Edgar Hielema — Toronto, Ont. Home address: R.R. #3, Tweed, ON K0K 3J0</p>	<p>1968 June 12 1993 Psalm 103. With joy and thanksgiving, we will remember and celebrate God's goodness throughout the past 25 years and we invite our family and friends to join us on Saturday, June 12, 1993, D.V., at the Westmount Chr. Ref. Church, 405 Drury Lane, Strathroy, Ont. 7 p.m. — an organ recital by Jonathan Oldengam. 7:30 p.m. — a special time of worship and praise, followed by a standing reception in the fellowship hall. JERRY and MARYANN KINGMA (VANARRAGON) Raymond Garett Karen & Mark (engaged) Henry Linda Home address: R.R. #7, Strathroy ON N7G 3H8 Phone: (519) 245-0139.</p>	<p>We thankfully announce the coming 50th anniversary of the marriage of our parents BASTIAAN and ROELY NEDERLOF (nee VELEMA) on July 1, 1993, and the 50th anniversary of Dad's ordination to the ministry on July 4, 1993. Congratulations, dear Mom and Dad! We salute you as a team in marriage and in ministry! Soli Deo Gloria! Children: Nancy & Bob Elsy & Rich Rick Theo & Debbie and nine grandchildren. Reception in the hall of the New Westminster Chr. Ref. Church on Saturday, July 3, 1993, from 3-5:30 p.m. Home address: #905-711-5th Ave., New Westminster, BC V3M 1X6</p>	<p>Naaldwijk St. Catharines 1910 - 1993 "I love the Lord, for He heard my voice. He heard my cry for mercy" (Ps. 116: 1). On May 23, 1993, the Lord took home our beloved Husband, Father, Grandfather and Great-grandfather, JAN DE RAAF Beloved Husband of Aafje De Raaf (Van Roon). Dear Father of: John DeRaaf — Oshawa, Ont. Clarence & Beverly DeRaaf — Trenton, Ont. Lawrence & Brenda DeRaaf — Corbyville, Ont. Arie & Penny DeRaaf — Frankford, Ont. Neil & Carol DeRaaf — Welland, Ont. Ann DeRaaf & Wally Podzus — Oakville, Ont. Susan & Joe Vanderveer — Bowmanville, Ont. Lovingly remembered by 15 grandchildren and 13 great-grandchildren. Also survived by three brothers in the Netherlands. The funeral service was held on Wednesday, May 26, 1993, at Maranatha Chr. Ref. Church, St. Catharines, Ont., with Rev. P. de Bruyne officiating. Correspondence address: Mrs. Aafje DeRaaf, 2 White St., Apt. 217, St. Catharines, ON L2N 1Z2</p>	<p>May 21, 1936 - May 7, 1993 The home-coming of one of God's children was celebrated in heaven and on earth. WILLEM JAN (BILL) MOES passed on to His heavenly home on Friday, May 7, 1993, after a short bout of cancer. He will be sorely missed by his family, but we also know he is with the Lord. Isaiah 40: 28-31 he chose as his text. He is survived by his wife, children and grandchildren: Nell Moes — Oshawa Jack & Anne Mary Moes — Thunder Bay Noel, Wil, Justin Andy & Grace Moes — Mississauga Natasha, Calvin Angela & Gary Hosner — Oshawa Matthew Also by brothers and sisters: Helen Van Doorn — Townsend Harry & Mary Moes — Australia Alice & Cor Bod — St. Thomas Albert & Annie Moes — Kincardine John & Shirley Moes — Australia Ann Moes — London Bart & Audrey Moes — Australia Klaas & Bertha Moes — Mt. Brydges nephews and nieces. Predeceased by his brother Ralph and his brother-in-law John Van Doorn. Funeral service was held on May 10, 1993, in the Zion Chr. Ref. Church, Oshawa, Ont., Pastor Wildeboer officiating.</p>
<p>1953 1993 With thankful hearts and praise to God, we hope to celebrate the 40th anniversary of our parents, grandparents, aunt and uncle. On July 4, BERNARD and HARMINA KOBES (nee BELDMAN) Bernie & Sayuko Kobes — Phoenix, Ariz. Steven Ron & Harmina deSmit — London, Ont. David, Jessica Eric & Hilda Wyenberg — Winnipeg, Man. Christopher, Jason Home address: 630 Third St., London, ON N5V 2C2</p>	<p>1953 June 12 1993 With thanksgiving to the Lord, we joyfully announce the 40th wedding anniversary of our parents and grandparents, SIMON and WILMA MIEDEMA (nee DE GRAAF) With love, and prayers for God's continued blessing in your lives, Adeline & John Lindemulder — Edmonton, Alta. Jason, Kimberly, Ryan Tina & Chris Ages — Red Deer, Alta. Sharon, Debbie, Calvin, Steven Linda & John Geerts — Hamilton, Ont. Trevor, David, Wesley, Mark Louis & Sandi Miedema — Mt. Hope, Ont. Kristal, Dustin, Rochelle Jeri & Clarence Batterink — Hamilton, Ont. Melanie, Kyle Jack & Yvonne Miedema — Edmonton, Alta. Sean, Daniel Wendy & Mark Thackway — Don Mills, Ont. Amanda Please join our celebration at an open house, Saturday, June 12, 1993, from 7-9 p.m., at Immanuel Chr. Ref. Church, Mohawk Rd. at West 5th St., Hamilton, Ont. Home address: 21 Collier Cres., Hamilton, ON L9C 3S7</p>	<p>1968 June 21 1993 We praise God with our parents GUS and FENNY VAN STRATEN (nee DEVRIES) on the occasion of their 25th anniversary. We thank you Mom and Dad for your continued love and support. We pray that the Lord will bless you with many more happy years together. "The eternal God is your refuge, and underneath are the everlasting arms" (Deut. 33: 27a). With love: Dave & Erika Banninga — Windsor, Ont. Marcel & Bev van Straten — Tillsonburg, Ont. John van Straten — at home Marian van Straten — at home Theresa van Straten — at home Benjamin van Straten — at home James van Straten — at home Open house will be held, D.V., on Saturday, June 26, 1993, from 1-4 at the "van Stratens", R.R. #1 (Hwy. 53 by Muir), Burford, ON N0E 1A0</p>	<p>Varseveld, Gld. Harriston, Ont. the Neth. Geri Care Nov. 22, 1908 - May 12, 1993 The Lord took home our beloved husband, dad, grandpa and great-grandfather, LINUS JOHN KLUMPENHOWER surrounded by a loving family. He was 84 years old. Predeceased by one son Hendrik and one brother. Survived by four brothers and four sisters in the Netherlands. Lovingly remembered by: His wife Johanna (nee Klein Hesselink) John & Jane — Samia, Ont. Ben & Evelyn — Brockville, Ont. Jerry & Judi — Gorrie, Ont. Linda & Elmer Meinema — Listowel, Ont. Ann & Ed Bell — Embro, Ont. Bill & Tena — Gorrie, Ont. Betty & John Van Donkersgoed — Gorrie, Ont. Theo & Joy — Gowanstown, Ont. Dick & Ruby — Calgary, Alta. Henry & Kathy — Red Deer, Alta. also 47 grand- and 16 great-grandchildren. "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty..." (Ps. 91: 1-6). Funeral service was conducted by Gary Klumpenhower on May 15, 1993, at Bethel Chr. Ref. Church, Listowel, Ont. Correspondence address: Johanna Klumpenhower, R.R. #2, Gorrie, ON N0G 1X0</p>	<p>Aalten, the Neth. Trenton, Ont. On May 14, 1993, the Lord took unto Himself His child, JOHN H. WIGGERS at the age of 74 years, after a short illness. "We are more than conquerors through Him that loved us" (Rom. 8: 37). Beloved husband of Ann Wiggers (nee Sikking). Dear father of: Riki & Fred Westrik George & Sarah Wiggers Deanne & Henk Tebrake Wilma & Albert Vos Audrey Hessel VanderVelde Pamela Dizon Loving grandfather of 18 grandchildren. Correspondence address: R.R. #1, Trenton, ON K8V 5P4</p>
<p>On August 3, WILLIAM and WILHELMINA BELDMAN (nee VAN DER WILDE) Jeff & Helen Adams — Banff, Alta. Lindsay, Dillon, Corey Rick & Wilma Dykstra — St. Thomas, Ont. Nicholas, Wayne, Kelly Ray & Janet Beldman — London, Ont. William, Andrew, Jocelyn, Mark Nick & Joyce Renke — London, Ont. April Home address: 1971 Royal Cres., London, ON N5V 1N6 Join us in celebration on Saturday, June 26, 1993, at an open house, from 2-4 p.m., in the Bethel Chr. Ref. Church, Gore Rd., London, Ont. "Your presence is our gift — Best wishes only."</p>	<p>For Calendar of Events see page 19...</p>	<p>Miscellaneous</p>	<p>Evangelistic Materials in Arabic Also, in English, <i>The Bible and Islam</i> \$4.95 Canada / \$3.95 U.S. and a folder of essays on Understanding the Middle East (\$1.50). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>Job Opportunities</p>
				<p>Swine herdsman wanted in Waterloo county. Wages negotiable, accommodations provided. Please call (519) 696-2659 or (519) 696-3065 and ask for Peter or John.</p>

Classifieds

For Sale/Rent	Vacations	Job Opportunities	Job Opportunities	Miscellaneous
<p>For sale/rent: A one-bedroom mobile home in Central Florida. Close to the Cypress Gardens and Disneyland. Fully furnished and central air/heat. Rental from November to May. Adults only. Phone: (705) 526-3395</p>	<p>Planning your summer holidays? Come to Alton Lodges, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone: Len & Rita Bette Alton Lodges R.R. #1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>PERSONNEL DIRECTOR for the agencies of the Christian Reformed Church in North America The CRCNA is seeking a qualified individual who will be responsible for developing, coordinating and implementing effective personnel programs, procedures and policies for the CRCNA agencies. A Bachelors Degree in Personnel Administration, Business Administration or related field is required, Masters Degree preferred. Prior work experience in personnel services is essential. Qualified applicants must have excellent ability to communicate effectively verbally and in writing, demonstrate an ability to relate comfortably to people of various races and position levels, and be committed to employment justice in hiring, training and promoting. Letters of interest by qualified persons should be sent by July 1, 1993, to: Personnel Director Search Committee 2850 Kalamazoo Ave. S.E. Grand Rapids, MI 49560</p>	<div><p>RELAX AND LET THE CLASSIFIEDS DO IT ALL FOR YOU! Christian Courier 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313</p></div>	
<p>For Rent For rent a neat furnished apartment, close to Fanshawe College, London, Ont. Available by Sept. 1993. Phone: (519) 451-6787</p>	<p>Teachers Brampton, Ont: John Knox Chr. School is seeking a full-time, itinerant teacher's aide to assist our teachers who have special needs students in their classroom. All interested parties please send resume or call for further information: Mr. I. Witteveen, Principal John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Telephone: (416) 451-3236 Previous applicants interested in the T.A. position please confirm.</p>			
<p>BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, Box 811, Brooks, AB T1R 1B7. Tel. (403) 362-4052 of (403) 362-2653.</p>				
<p>Accommodation Bed & Breakfast Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga (416) 358-3534</p>	<div><p>KIDS FOLLOW THE WATER SAFETY RULES</p><p>SMART BOATERS DON'T TAKE CHANCES. DO YOU? + The Canadian Red Cross Society</p></div>	<p>Needed: An Assistant Pastor Fellowship Chr. Ref. Church of Brighton, Ont., is a young and growing church of Jesus in need of a retired or semi-retired, part-time, assistant pastor. Brighton is a small tourist town, with a population of 4200, located in scenic Eastern Ontario. Contact person: Trudie Aandewiel (613) 475-3836 after 5 p.m.</p>	<p>Christian Courier is in need of a journalist to work out of our St. Catharines office Please send application and resume to the editor. Training and experience is desirable. Unsolicited applications already on file will be considered along with new applicants. Applications will be accepted through June 18 for work to begin on August 3. Bert Witvoet, Editor Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Tel.: (416) 682-8311</p>	<div><p>Share our vision</p></div>
<div></div>				
<p>Bed & Breakfast When you are in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality and a good breakfast. Your hosts: Hank & Eva Kruyf. For reservations, call or write to: Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p>				<p>I want to subscribe to CHRISTIAN COURIER Here is my cheque for: \$37.50 (1 year) <input type="checkbox"/> \$70.00 (2 years) <input type="checkbox"/> Please start my subscription today. Name _____ Address _____ City _____ Prov./State _____ Code _____ Christian Courier 261 MARTINDALE ROAD UNIT 4 ST. CATHARINES, ON L2W 1A1</p>

Classifieds

Vacations	Vacations	Real Estate	Miscellaneous	Miscellaneous
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Miscellaneous

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Job Opportunities

ORDAINED PASTOR

Trinity Chr. Ref. Church (Abbotsford, B.C.) a congregation of 175 families located in the heart of the Fraser Valley of British Columbia, is seeking an ordained Pastor with a heart for others. Preaching skills are desirable but communication skills for pastoral care, counselling and education are a must. More information, a church profile and position description is available on request from the:

Calling Committee
Trinity Chr. Ref. Church
P.O. Box 2268
Clearbrook, BC V2T 4X2

**When help is needed.
The Red Cross.**



With your help, Red Cross provides a blanket of services and programmes in your community.
Please support your local Red Cross branch.

The Canadian Red Cross Society

Classifieds

Events

Puzzle

Calendar

June 4-6 40th anniversary of the Burlington CRC, 3422 New St., **Burlington**, Ont. Friday at 7 p.m., Park Bible Church. Sunday services: 10 a.m., 3422 New Street; 3:20 p.m. Park Bible Church. Info.: (416) 637-5052.

June 5 Reunion of the Simcoe League, 3 p.m., Community CRC, **Richmond Hill**, Ont. Event includes dinner (\$12.50 p.p.), Rev. Peter Slofstra, music and fellowship. Info.: (416) 508-4390.

June 7-11 "Milk & Honey Summer Festival," a Christian vacation experience focussing on "Living in the Kingdom." Call Janet at (416) 648-2131.

June 8 First alumni concert with Fred De Haan (piano), Stephanie Van Rooyen (organ) and the "Alumni Concert Choir" (Christiaan Teeuwsen, director). At 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets \$5.00.

June 9 "Hollandse Dag" at 10 a.m., Community Centre, **Moorefield**, Ont. A variety program awaits you! Speaker: Rev. Wm. T. Koopmans. Bring lunch and your own mug.

June 12 "Kaatsen," 11:30 a.m., Alexandria Park, **Strathroy**, Ont. Info.: (519) 247-3731.

June 13 Dutch worship service led by Rev. H.R. De Bolster, 3 p.m., CRC, **Ancaster**, Ont.

June 14-17 Third annual 4-day evening walk, Royal Botanical Gardens, **Hamilton**, Ont. Get the official medal of the "Vierdaagse" held in the Dutch city of Nijmegen! Info.: (416) 383-6319.

June 16 "Hollandse Dag" in **Kingston**, Ont. At 10 a.m. in the First CRC. Speaker: Rev. Carl D. Tuyl. Info.: (613) 384-2493.

June 19 "Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood**, Ont.

June 23 "Cypress Gardens Winter Ministry Picnic," 10:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (519) 475-4946.

June 26 Retirement celebration for Ralph Schuurman. Dinner at 5 p.m., open house at 7:30 p.m., at the Clinton District Chr. School, **Clinton**, Ont. For tickets call: (519) 482-5236 or 233-5893.

July 1 "Kaatsen," 11 a.m., Pinehurst Park, **Paris**, Ont. Info.: (416) 664-4507.

July 5-10 "Summerfest" at Calvin College, **Grand Rapids**, Mich. Info.: (616) 957-6142.

July 7 "Hollandse Dag," 10 a.m., Caradoc Community Centre, **Mount Brydges**, Ont. Speaker: Rev. Harry A. Vander Windt. Bring lunch and your own mug.

July 12-23 "Summer School," sponsored by Wycliffe College and ICS. Held at Wycliffe College, 5 Hoskin Ave., **Toronto**, Ont. Speakers: N. Thomas Wright, Ann Jervis, Marion Taylor, Brian Walsh and Paul Marshall. Info.: (416) 979-2870.



Two corrections:

The crucial word "not" was omitted from two articles in the past issues.

In Maynard Vander Galien's column (May 7) a paragraph should read: "Our study showed that the 10 products with prices NOT controlled by marketing boards had consumer price increases that ranged from 15 to 235 percent from 1980 to 1990, and in some of these instances the producer price declined substantially."

In Bert Witvoet's article "The Holy Spirit becomes immersed in our weakness" (May 28) the sentence describing a rather unorthodox "laying on of hands" should read: "Of course, what he was doing was NOT very different from what long-time Christians do when they try to fight the Lord's battles for him."

We hope it will NOT happen again. But we know it will. NOT! BW

Job Opportunities

Teachers

DURHAM CHRISTIAN HOMES INC.
Whitby, Ont.

invites applications for the position of

ADMINISTRATOR

as of **Sept. 1, 1993**, for its 124-unit Senior Citizens Residence.

We are looking for a committed Christian, eager to work with the elderly.

The applicant must have a **sound knowledge of accounting and office administration** with a minimum of three years experience.

Knowledge of the Dutch language is a definite asset.

Deadline for applications with resume and references is July 1, 1993.

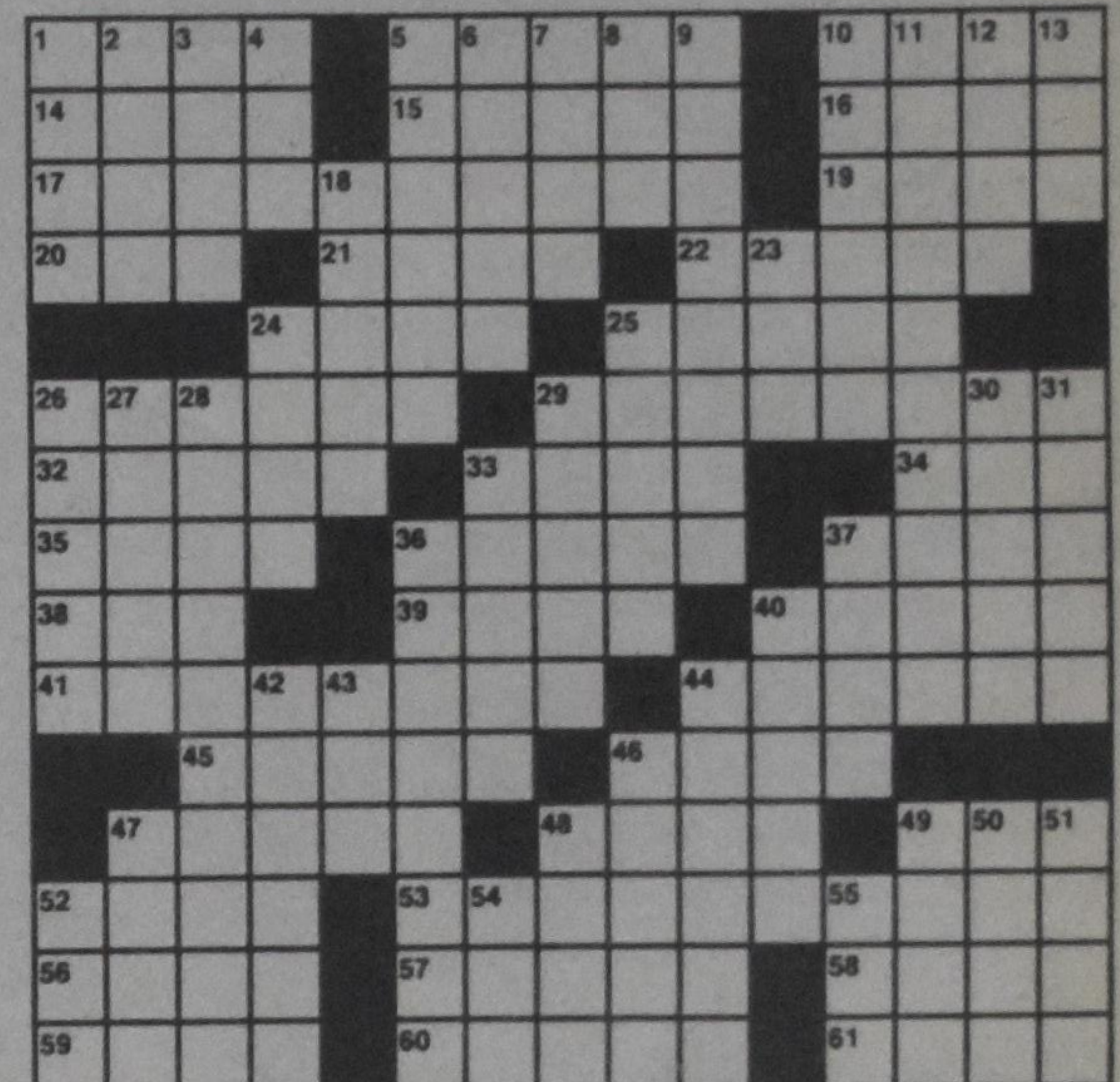
Applications to be sent to:
John Vandepol
Durham Christian Homes Inc.
100 Glen Hill Dr.
Whitby, ON L1N 8R4

This Week's Puzzle

by Bernice Gordon

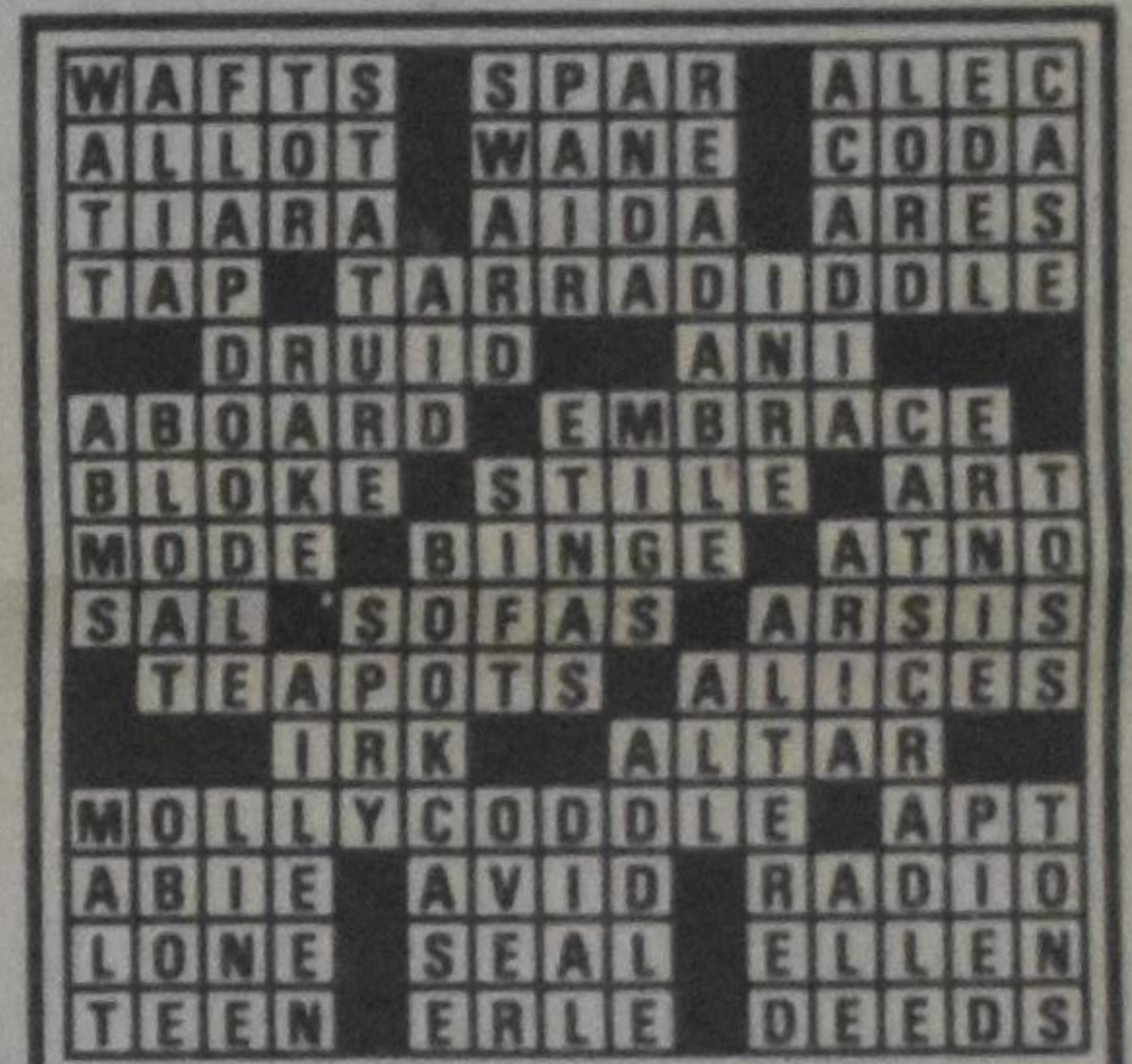
ACROSS
1 Robert of the Senate
5 Pardon
10 "Pequod" captain
14 Of an age
15 Zola
16 Say it isn't so
17 Tall
19 Shade of green
20 Adversary
21 Stringed instrument
22 Prepare for a test
24 Lapdog, for short
25 Cad
26 On the move
29 Singing voice
32 Milieu for Tomba
33 Rue — Paix
34 Watch holder
35 Chinook salmon
36 Get out of bed
37 Simpleton
38 Simon's couple were
39 — Lisa
40 French river
41 Extending
44 Squandered
45 Family circle member
46 Bireme necessities
47 Ghana's capital
48 — boy!
49 Author Akins
52 Kind of code
53 In a tight grip
56 King, e.g.
57 Debussy opus
58 QED word
59 "Born Free" lioness
60 Atlanta university
61 Tennis term

DOWN
1 Inattentive
2 Yes — (choice words)
3 Shade of red
4 Plumber's joint
5 Reprimand
6 Ham it up
7 Abundant supply
8 — de-France
9 Mosaic pieces
10 Fix
11 From — (all over)
12 Artist Warhol
13 By the — (incidentally)
18 Sorbonne student
23 Skater Babilonia
24 Calumet
25 Life raft
26 Mary of the screen
27 Bonnie's pal
28 Ballerinas, at times
29 Person
30 Nary a soul
31 Fell back
33 Buzz



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Last week's puzzle



36 Friendly
37 Opera voice
40 Fergie
42 Noisy insect
43 "Leave — to Heaven"
44 Too diluted
46 Wise preceder
47 Inland sea
48 Air: pref.
49 Goose egg
50 Norwegian king
51 It. city
52 Expert
54 Sweet potato
55 Electric —



LOOKING FOR A CHALLENGE?

Administrator/Teacher position

for the 1993/94 school year at **Fairview Christian School**. Qualifications preferred:

1. Enthusiasm for and ability to promote Christian education;
2. Strong leadership, communication and teaching skills;
3. Experience in C.S.I. schools.

F.C.S. is a young, active and growing interdenominational Christian school in northern Alberta offering grades 1-9.

Interested applicants should contact:

Maryann Weenink
Box 185
Fairview, AB T0H 1L0
Phone: (403) 596-2189
Fax: (403) 835-2330

News

More troubled teens leaving home

Andrew Eikelenboom

ST. CATHARINES, Ont. — "What are your fears of living on the streets?" a local housing agency asked. "None...short of being murdered or raped. I've seen and had it all done to me. What is left to fear?" answered one 16-year-old girl.

This and similar answers were given in response to a questionnaire that the Housing Help Centre of St. Catharines and Thorold placed before youth between the ages of 16 and 18 who are homeless or at risk of becoming homeless.

The small-scale survey of troubled teens was conducted because the agency noticed a disturbing trend of dealing increasingly with a younger clientele.

Although its hard to find hard statistics on the total number of teens not living at home in St. Catharines or nationally, Toronto's Covenant House (a youth outreach that also provides a residence) reports in their fact sheet that there are approximately 10,000 runaway and homeless teens in Toronto alone.

Distressing problems

The reasons young people are leaving home are various

and complex. Teenage rebellion may be one reason, but more and more teens are reporting abuse at home as the problem.

In 1987 Covenant House

their life and there hasn't been sexual or physical abuse, there's a good chance that there is alcoholism, anger in the parent's household, violence between parents and "kids can't



PHOTO: CALL THEM CANADIANS

conducted a survey of teenage runaways in Metro Toronto. Ninety percent of the respondents reported having been physically or sexually abused on more than one occasion before leaving home.

Bob Reilly of St. Catharines Family and Children's Services (FACS) says that when youths are experiencing conflict in

hack that..."

Neil McKinnon of FACS says that more teens have been reporting abuse at home and there has been an increase of teens that have come under the care of the agency.

Reilly believes that abuse has not increased in the past 10 to 15 years, but awareness is bringing incidents of abuse out of the closet.

Abuse not always the problem

John Ramsden, director of City Mission (a Christian outreach that ministers to people of all ages by providing food and other resources — physically and spiritually) in St. Catharines, guesses that 70 to 80 percent of the teens that he sees at the mission have been abused or come from dysfunctional homes. That's not to say that teenage rebellion isn't another reason why many young people who come to the mission find themselves in trouble. Many teens may have left home for the "adventure"; or they did not like living in an environment where there are rules, according to Ramsden.

Pastor Peter Slofstra of Jubilee Fellowship Christian Reformed Church, St. Catharines, Ont., believes there are two types of young people that end up on the street — "The run-frogs and the run-tos." Slofstra has dealt firsthand with youth who ran away from home to the streets.

The "run-from" teens are the ones who leave home to escape

abuse at home and are the ones you feel more sympathy for. The "run-tos" are drawn to life on the street even when they have a good home life.

While Slofstra believes that abuse at home compels many young people to leave home he feels there is a youth sub-culture that can lure a young person. Teens can affect and influence one other in the wrong way and that too can cause family conflict.

Age complications

Not all young people have access to family services. Those who go to FACS before the age of 16 will be placed in a foster home if the situation warrants it; but if a teenager finds a situation at home intolerable and is older than 15 when he or she reports it, FACS will not be able to place them in a residence except in extreme circumstances.

That's why many teens over the age of 15 turn to places like City Mission, Housing Help Centre and Covenant House for guidance, support, housing assistance or food.

Judging by the Housing Help Centre's survey, reconciliation with family may be a difficult road to follow for many young people.

Two teenagers answered the question: "What changes would need to occur in order for you to return home?" as follows: "My mother would have to learn to take care of herself and my brother, not drink on a continuous basis, and not allow her boyfriends to move in all the time." — "My mother would have to realize how much pain she is putting me through by the abuse her boyfriends put me through."

Healing possible

Ramsden of City Mission has seen many troubled teens make a change of direction in their lives for the better as well as some youth accepting Christ into their lives.

Seminars such as "removing fear and doubts" for people that have experienced sexual abuse or are substance abusers are one of the ways the mission is trying to deal with the healing process many need.

FACS is seeing more families get back together and the agency is placing more emphasis on reconciliation whenever possible, according to Neil McKinnon.

News Digest

Edited by Andrew Eikelenboom

Ontario casinos not welcomed by churches

TORONTO — The Inter-Church Committee on Gambling and Lotteries is trying to unite churches in opposing the Ontario government's plan to open casinos.

On May 19 over 50 protestors and about a dozen clerics held a rally at Queen's Park to condemn the proposed plan of opening a casino in Windsor.

The casino in Windsor would be a joint venture between the NDP government and the private sector.

Independent MPP Dennis Drainville, who resigned recently from the NDP partly because of his party's support for casinos, joined the clerics in voicing opposition.

Drainville feels opening casinos is nothing more than a tax grab and says, "It's a policy that will bring more crime and hurt thousand of citizens. It's simply unacceptable for this government."

Child labour in India not acceptable

INDIA — An article in the *Manchester Guardian* reports that UNICEF has launched a public campaign against child labour in India. There are between 94 million and 100 million children between the ages of 6 and 14 working when they should be in school, according to a representative from UNICEF.

In 1986 a law was passed in India to regulate child labour without banning it.

Dr. Watanabe of UNICEF feels that, while nobody voices their agreement with child labour, poverty is used as an excuse. UNICEF believes children working for meagre wages instead of going to school encourages poverty because they grow up uneducated and undernourished.

India has ratified the UN Convention on the Rights of the Child and UNICEF is using that to promote that "childhood is a time for growth and education."

East Timor ignored

...continued from p. 1

side a nation with rich natural resources and 185 million people."

But reports of continuing human rights violations (especially the November 1991 massacre of 200 at a pro-independence funeral march at the Santa Cruz cemetery in Dili) led the U.S. to cut \$2.3 million in military aid to Indonesia last October. On the campaign trail, candidate Clinton told a New York radio reporter that East Timor had been ignored in an "unconscionable" manner.

In March, the United Nations Human Rights Commission approved a strong resolution on East Timor that won unprecedented support from the United States.

However, the Indonesian government remains intransigent. After the Santa Cruz massacre, Gen. Try Sutrisno, the commander of the Indonesian Armed Forces, said that the Timorese who resist integration into the Indonesian state are "delinquent people [who] have to be shot, and we will shoot them." President Suharto, who has ruled Indonesia for the past 27 years, recently selected Sutrisno as his vice president and likely successor.

Indonesia also recently began a trial of resistance leader Xanana Gusmao, despite protests from Portugal, which cites various U.N. resolutions rejecting Indonesian sovereignty over East Timor. Portugal says that Indonesia "lacks the legal, political and moral authority" to try Gusmao.

Bergman quotes an old man from a remote East Timorese village, population 30. "Once this was a village full of life. Now there is only us left."